

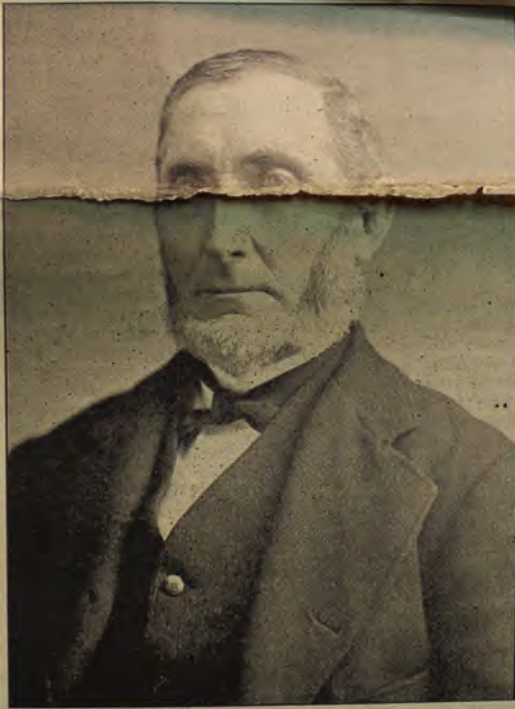
# Light of Truth

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GEORGE WASHINGTON BURNHAM.

An Exponent of the  
Philosophy of Life.

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## FREEDOM THROUGH THE TRUTH.

A Sermon Preached in the Winnipeg Theatre, Winnipeg, by Request of a Committee of Citizens, on Sunday, July 6, 1899, by the Rev. B. F. Austin, B. A., D. D., of Toronto, Canada.

Reported Specially for Light of Truth by E. J. MacRobert

Christ regarded his mission as the emancipation of humanity, and truth as the great liberator. He saw men in bondage; truth was the sword that would cut their bonds asunder. The proclamation of truth was to break the prisoners' chains; it was to give sight to blind eyes; it was to bring comfort to sad hearts; it was to deliver from fear, superstition and dread the human life, and bring it into beauty, grace, health, development, and then lift humanity Godward. In proclaiming himself an embodiment of truth, in urging men to seek and love and live the truth, Jesus was meeting the highest needs of the human soul. Truth is the soul's vital air. It is the sunshine in which the soul puts forth its buds and blossoms and nurtures its richest fruits.

It is the fertile soil in which the soul as a bud springs into life and growth and flower and fragrance. Truth sets man a slave and lifts him up into the strength and glory of sonship with God and into that spiritual freedom which is the birthright of all God's family.

First—Man is enslaved by nature to ignorance. Truth comes to man by experience as he learns God's laws, obedience or sin. Rewards and punishments are God's good angels that show the pathway of salvation to men. They constitute a continuous day of judgment to humanity and a perpetual school in which man learns the truth, and learning it, becomes—in that measure—free.

As man progresses in the knowledge of God's laws, written in his own body, in the constitution of his own mind, in the powers and operations of his own soul, he emerges from savagery to civilization, from slavery to freedom. An ignorant man is the slave of nature around him.

The scientist and the philosopher become victorious over the powers of nature and are thus free. Look at the condition of the untutored pagan—dwelling in a rude hut, clad in poor raiment, half starved and little better in bodily comforts than the beast of the field. Compare him in his poverty, ignorance, superstition and fear, with the man of the cultured intellect and soul, who has learned nature's secrets, subdued nature's forces, captured and controlled the steam power and the lightning, made the depths of the earth give up its gold and its gems, the sea yield up its treasures, who has tunnelled mountains, mastered the stormy deep, annihilated space by telegraph and telephone and turned all the world into one instrument to minister to his advancement and happiness.

What is the difference between the pagan who is a slave to nature and the philosopher who is nature's lord and master? One has the truth and one has it not.

Second—Again men are enslaved by nature to fear. Ignorance, superstition and dread go together. The childhood fears of imaginary bogies and goblins represent but faintly the fears of humanity in barbarism and

ignorance. As children see terrors in the darkness, so humanity in its childhood sees in the past, in the present and in the future a thousand imaginary ills. Some of these fears are born of human suffering; some are born of the conscience, which doth make cowards of us all; some are born out of that suspense and dread with which men regard death and the future. Oh, how humanity has suffered from fear—fear of the Gods, fear of death, fear of judgment, fear of torment after death, fear of the unknown future. Now as men gain truth about themselves, about their true relation to each other and to nature, about God and their relation to Him, namely, their sonship to Him, and about the future, they emerge out of the bondage of fear into the realm of faith and hope and trust. Christ came, says the apostle, to deliver those who through fear of death were all their lifetime subject to bondage. Just as men learn the truth about their spiritual natures and the laws that govern their relations to the spirit world, just in that proportion they become freer from fear. Every step in man's progress from ignorance to knowledge, from barbarism to civilization, is a step from the bondage and slavery of fear into the light of faith and knowledge and freedom. "He is a freeman whom the truth makes free and all are slaves beside."

Third—Men are enslaved by passion and habit. Man has to learn how to control himself as well as how to control nature around him. The conquest of self is set before us as greater than the warrior's victory in taking a city.

Man finds within himself certain forces and propensities that must be regulated by reason and conscience. If he gives them loose reign he is like the engineer who turns the lever and gives his engine a full head of steam and dashes against the rocks. He is like the driver who, with wild horses, throws away the reins and shouts in insane glee as they dash on toward the precipice. Little threads of habit today become strong iron bands tomorrow, and man, following blindly where passion leads finds himself a captive with the cry upon his lips "Oh, wretched man that I am; who shall deliver me?" Samson is bound in chains and a slave to the Philistines of lust and passion, and must for a time suffer and toil and serve his enemies until he arises in the strength of true manhood and shakes off his oppressions and becomes free. Now this is the sin, the yielding of the higher nature to the lower, the transgression of divine law, and this transgression of the law takes place, according to orthodox views, because men from inherited depravity, from the very devilry of their nature, prefer wrong to right. There is another view, however, that of the New Theology, that this transgression of the law results from ignorance of divine law and from lack of needful experience. According to this view men are simply enslaved for a time to passion because of ignorance and lack of experience and lack of development, but as all of these will be supplied as men

advance, so there is eternal hope for humanity and reformation and salvation become possible for every man in this world or the next. When men learn that sin and suffering are never separated—that as surely as day follows night, as surely as effect follows cause, as surely as God lives, suffering will follow sin, will men sin forever? If men become eternal sinners they must become eternal sufferers. But if sin results from ignorance and lack of experience and development, and men come either here or hereafter to penitence and desire after Good, God's grace and mercy will save them even out of hell—for God's government in this world and the next is one in principle and He cannot deny himself.

Now that sin is the result of ignorance in the broad sense I have given that word, is, I think, well established by scripture, by the words of Jesus, and we have no higher authority. The people perish, says the prophet, for lack of knowledge or truth. I will take the case of Jesus' murderers. No crime in the annals of human history meets with such universal condemnation, and such utter detestation, as that of the men who murdered Jesus. His life of love, purity, gentleness, his miracles of healing and mercy, his sublime devotion to truth and heroic self-forgetfulness, were met by hatred, scoffing, reviling, false accusation, by the criminal's disgrace and shameful crucifixion. Yet Jesus prayed: "Father forgive them; they know not what they do." It was lack of knowledge, lack of truth, that lay at the foundation of their crime, for the apostle also assures us that had they known certain truths they would not have crucified Jesus. Truth—a knowledge of facts concerning our nature and the laws that govern it; truth—an experience of the effects of our conduct on ourselves and others; truth—a knowledge, theoretical and practical, of the divinity of our spiritual nature and the infinite resources of grace and power and strength within our own being—this truth frees from the power and dominion of sin.

Now the Christian church of today is supposed to be continuing the work which Christ began—republishing his message to men, proclaiming to each age his words and duplicating his deeds of mercy to mankind. But I fear there are many who think with me, that serious departures have been made both from the teachings and from the footsteps of Jesus. Christ taught the simplest gospel humanity ever heard: "God is our loving Father; let us serve Him by loving and serving God's children, our brethren." He went about doing miracles of healing and mercy to his fellow men and told his disciples to do the same, declaring that even greater works than his own should be done by his followers. He organized no church in any proper sense of that word; he instituted no priesthood; he built no cathedral; he formulated no creed; he appointed no doctrinal standard; but cast the two great germinal truths of divine Fatherhood, of human Brotherhood, into the heart of humanity to bring forth their harvest of divine charity in human life. And yet out of this simple, loving, infinitely tender, infinitely beautiful and merciful gospel of Jesus, what have men elaborated?

To borrow the thought of a modern critic: Out of the teaching of the most sternly anti-sacerdotal prophet who ever inaugurated a new religion has been built up the most pretentious and oppressive priesthood that ever weighed down the enterprise and energy of the human mind. Out of the words of the Master whose every act and accent breathed love and mercy

and confiding hope to the whole race of man, has been distilled a creed of general damnation and black despair. Christ set at naught observance and trampled upon those prescribed with a rudeness bordering on contempt; Christian worship in its most prevalent form has been made to consist of rites, ceremonies, feasts and fasts and periodic public prayers. Christ insisted on personal righteousness, with its roots going down into the inner nature; his accredited followers treat all personal righteousness as unavailing, as filthy rags, and salvation is to be purchased by vicarious merits and "imputed" holiness. Jesus represented God as a tender Father, long-suffering and plenteous in mercy; those speaking in Christ's name today tell us of a relentless judge who, having created a race foreknown to be largely doomed to eternal suffering, closes their probation and the gates of mercy forever with their short span of earthly life. According to Jesus' teaching one would suppose eternal life assured to all who love God and their neighbors; in the churches today, with their recognized formularies and elaborate creeds, eternal life is reserved for those who accept a string of metaphysical propositions, conceived in a scholastic vein and put into scholastic vocabulary. And to crown all a hell has been conceived of so horrible a character as to render heaven an impossibility, for what must be the temper of the elect few who could taste an hour's felicity while innumerable myriads of their fellow beings—among them their dearest relatives, wives, husbands, mothers, children, were writhing in eternal torments within sight of the paradise they themselves were enjoying.

If, then, it is asked, how far the churches today represent the truth Jesus proclaimed, let the simple gospel of Jesus be contrasted with the creedal churchianity of today, with its elaborate system of doctrines and its multitudinous public observances and ritual. Let us note a few facts here.

First—We have over three hundred Protestant churches as separate organizations, with distinctive creeds and opposing doctrines, each appealing to and proving its claim to be the genuine Christianity of Christ by quotations from the Bible as a final and absolute authority. The creeds and shibboleths of present day Christianity are as various as the different types of humanity and variegated as Joseph's coat of many colors. And yet with a few exceptions, not one of the vast multitude of Christian denominations professes to do the very work Christ commanded his disciples to do—heal the sick and cast out devils, notwithstanding the fact that he declared that his followers should do greater works than he had performed. Yet they all profess to have the pure teachings of Jesus and prove this by the infallible teachings of Scripture.

Second—Church attendance, membership and adoption of a Christian creed is not—with the majority at least—a matter of deliberate choice of study and investigation and conviction of truth resulting therefrom—but a matter of birth and custom and traditional belief received with little or no examination and based on no solid ground of argument or reason. Ask any average church member to write out his reasons for believing this or that article of the creed, or for believing the Bible an infallible book, and see what reasons he can give you. We are born Episcopalians, Methodists, Presbyterians, Baptists, Roman Catholics or something else, we live and die as our fathers did. Some few in all the churches are what they are from sincere conviction—the majority



because they were born in a church or creed, hold it living and dying as correct—many others find the church a convenience socially, some financially and some politically, and so the church denomination is kept up more as an institution inherited from our fathers, and as a social convenience, rather than an expression of belief derived from painstaking search after truth.

Third—In place of the simple and spiritual worship of God in Jesus' ministry we have today several objects of worship. The Bible receives the almost idolatrous worship of the Protestant community and is accorded that veneration from its antiquity and its supposed infallibility which our Roman Catholic friends bestow upon the Holy Virgin. Bibliolatry in the Protestant church takes the place of Mariolatry in the Roman Catholic church. It is a question if our Roman Catholic friends have not much the best of this arrangement, and if their belief as to the virgin is not more reasonable and at least as elevating as our belief concerning the Bible. And what a superstructure has been reared by the followers of Jesus upon his simple story of divine Fatherhood and human Brotherhood. What gorgeous cathedrals have been built in the midst of hovels and huts of the laboring masses—many of them struggling to keep soul and body together under our iniquitous social system. What millions have been squandered on the pride of denomination, the lust of sectarianism and the rivalry of warring creeds, while honest industry was seeking in vain a fair day's work and a fair day's wage and a foot of land on which to stand and breathe the air of heaven.

And out of the simple gospel of love and goodwill to men what a Babel of Creeds, what jargon of teaching has grown, and what a multitude of requirements! In place of the simple direction of Jesus, "Follow me" and "This do and thou shalt live," we have a so-called system of theology so elaborate, so complicated, so abhorrent to reason, so contradictory in itself, that multitudes of sincere and thoughtful men have been repelled, not from the Gospel of Jesus, but from the man-made and monstrous travesty of Christ's beautiful teaching in our modern theological system. And in place of a simple following in the footsteps of the lowly Nazarene, we are asked to swallow a theological system that represents the divine Governor of the universe as a blunderer, the creation of man as a failure, and which can never be reconciled either with the wisdom or goodness or mercy of God.

Today the Established church of England is rent with internal dissension and threatened with disruption over questions of ritual, dress ceremonial, while the submerged tenth of London and other cities in England are living out their days in poverty, filth, vice and misery which no words can depict. What a caricature does this present to the world of the Sermon on the Mount and the loving ministry of the Carpenter's Son.

And what have the creeds done for Christianity and for the world? They have repressed thought, stifled investigation, and been in every age a bar and hindrance to human progress. Churchmen in all ages have rudely exalted the value of theological opinions. They have intended by their creeds to rear up bulwarks against false teaching, imagining that the human mind needed something to restrain its activity and prevent its running into error. They forget that free investigation is the best safeguard of truth. They did not realize that only truth can become

permanent, and that error, in the grand march of human progress, must pass away. They forget, too, that while the creeds may express more or less clearly the conceptions of truth current in our age, that creeds do not grow, and men do grow. And so the creeds and standards of faith grew up, based generally on the expressed views of some religious leader—a Calvin, a Luther or a Wesley.

But God gives his leaders to every age, and to every age fresh truth, just as he gives fresh verdure to the hill-sides and fresh flowers to the valleys. The creed is like an iron hoop you place around a growing tree. But the tree grows and the hoop does not, and by and by the tree fills the hoop and the hoop must break or the tree die. A theology that does not grow is dead theology; every living thing grows and changes its outward expression hour by hour. This is the reason that every man who thinks clearly and logically about old theology becomes heterodox. The only true orthodox man is the man who hands over his theological opinions to the priest or clergyman, or the man who ceased thinking about theology 25 years ago.

It is a recognized fact that pulpit leaders of the past have been heterodox, and the ablest men in the pulpit today do not preach all the old theology and do preach much of the new theology. How far, then, do the churches with their creeds and standards represent the truth that makes men free? Here we are met by a singular and most hopeful fact, namely, that the theological opinions of this age are in a state of flux and transition. Despite the creed barriers, despite the efforts of old-time theologians, despite the conservatism of the churches and colleges, the new fresh thought of this age is forcing its way into the churches. The scientific spirit, the spirit of rational investigation and free inquiry, are slowly and surely destroying faith in many of the old doctrines, and today it may be said without any exaggeration that orthodoxy is dying, slowly but surely dying, stricken to the heart by the arrow of scientific research. Like a sick giant Orthodoxy sits astride the pathway of human progress. He boasts that he is as strong and vigorous as ever, but even while he speaks his pallid cheek and trembling frame proclaim that death is at the door. Soon it will be said, "The King is dead. Long live the king. Ring out the old, ring in the new. Orthodoxy is passing. Hail to the new theology and spiritual philosophy that regards all truth as sacred—the philosophy of rational Scripture interpretation; the philosophy based on scientific truth, the philosophy of a wider hope and more joyful religion for humanity that is coming in to fill and rule the world."

Does any one doubt the passing of orthodoxy, let him tell us where is the old doctrine of Creationism? Where is the doctrine of the Fall of Man? Where is the doctrine of Commercial Atonement? Where is the doctrine of imputed righteousness? Where is the doctrine of the depravity of infancy and damnation of infants? Where is the doctrine of probation limited to this life and of endless hell? You say these doctrines are in the creeds. Yes, unfortunately, yes. But they are not generally found in the pulpit teaching of today. They are not in the heart and belief of thousands of Christian ministers today, and among the people the more intelligent do not believe in them.

Not only have we added to the Christianity of Christ much wood, hay and stubble in teaching and practice, but we have, on the other hand, discarded what Christ taught and practiced, and what has formed an essential part of

revelation in past ages. Let me instance just a few things:

First. The so-called miracles.

The prevalent Christian view regarding miracles is that they served to introduce and authenticate revelation; as revelation is said to have closed with the New Testament, miracles, it is thought, are no longer needed. They are looked upon as divine interferences with the laws of nature for a special purpose, and Protestant authorities vary as to the time they ceased in the Christian church. Our Roman Catholic friends claim they have never ceased, and they are undoubtedly correct in this view. The conception of God and his government that prevails today forbids our thinking of miracles as divine interferences. They are wonderful events happening according to laws so little known and understood that they were and are still regarded by many as direct acts of the Almighty. The healing of the sick by the laying on of hands, by prayer, by metaphysical healing outside materia medica, is one of the miracles Christ performed. So did his disciples at his command, and so, according to Christ's promise, were to do his followers who believe upon him in after ages.

This healing power has been claimed by a few Christians in all ages. It is a part of the spiritual philosophy for the last fifty years. It is taught and emphasized by our friends, the Christian Scientists, and I give them credit for emphasizing this part of Christ's teaching and practice. The gift of healing is distinctly recognized as one of the gifts of the Spirit in the New Testament, and yet if you want the teaching and practice of this part of Christ's Gospel you must go outside of the orthodox churches. What a sensation would be produced if during a part of the service hour in some of your churches next Sunday the pastor should announce: "Let the sick and lame and blind now come forward to the altar, and I will lay my hands upon and heal them." Yet the man who denies that this is being done in thousands of cases today is either ignorant of the facts or two sparing of the truth.

Second. Then there are many other spiritual gifts recognized in both the Old and New Testaments and forming an essential part of religion in all lands and ages that are not recognized in the orthodox church today. We have grown too materialistic and skeptical to believe in what Christ and his Apostles believed and practiced. Take, for example, prophecy, one essential element of which was the foretelling of events. This we have again and again illustrated in Joseph, Daniel, Isaiah, Elijah and Elisha, and in the New Testament by Jesus and his Apostles. It is one of the gifts of the spirit, and, if so, one can hardly understand why, under the dispensation of the spirit, prophecy should be discarded and unrecognized by the church. Yet if any one professed a gift like this today, or even admitted his faith in such a gift in another, he would be accounted a heretic. Like many another gift of the spirit, this is found flourishing outside of the orthodox church. Take the gift of seership in connection with the prophetic office, what the New Testament calls the discernment of Spirits. Both Old and New Testament ascribe to certain men this spiritual sight, a vision of the spirit realities around them and of the spiritual beings who inhabit these spirit realms. Connected with this was a sight of things and a knowledge of what was transpiring at a distance. Elisha told the King of Israel the very words his enemy, the King of Syria, spoke in his bedchamber. All the plans of attack drawn up by the Syrian king were frustrated by

Elisha's seership until the King was led to suspect a traitor in his cabinet. When at last the Syrian King found out the truth and thinking to capture Elisha, surrounded Dothan and Elisha's servant in the morning, saw all escape cut off he said, "Alas, my master, how shall we do?" But Elisha with Spiritual vision saw God's hosts around him and simply prayed "Lord, open the young man's eyes," and he, too, saw that the Angels of God outnumbered all their enemies.

In the New Testament we have similar instances of seership in Peter, Paul, and other apostles, who read the thoughts of men, foretold events truly, beheld and conversed with angelic messengers.

And yet if a man claims and possesses the same gift today, he is called some ugly name. He is a fool, or hath a devil, or is, at least, non-compos mentis. And if he exercises his gifts as Samuel and other prophets did and receives as they did a piece of silver, our enlightened and truly liberal Christian community would hale him to the police court and inflict fine or imprisonment upon him under statute of Charles of England of pious memory. Men are fined and imprisoned in this liberal age for doing precisely what Samuel did for Saul—telling where lost cattle were to be found—and sometimes it is the enlightened and liberal-minded clergyman who inspired these petty persecutions as an illustration of the Christ-like love and Christ-like liberality that govern him.

Now I know what a halo of glory history throws over the past. How green and beautiful distant fields appear and I know how poor and prosaic our present surroundings look to us. We have thus over-glorified the past and depreciated and belied the spiritual realities of the present. What a grand army of noble, heroic souls the prophets of antiquity appear as we read the skillful word-painting of the poet and preacher and novelist and doubtless, too, among them appeared some of the noblest types of humanity. And yet when we come to find out by Scripture itself the real character of the average prophet we find him simply a man possessing a spiritual gift—exceedingly human and very fallible—and in no way superior to the prophet (psychic) of today. And if we are to believe the Scriptures many of those possessing this divine gift were not exalted in their wisdom or morality.

In morality, in wisdom, in moral heroism, in spirituality, the world has lost nothing in the character of its prophets or psychics. Why then depreciate our own age? Why relegate all spiritual gifts of prophecy, miracle working, seership and inspiration to a by-gone age? I assert without fear of successful contradiction that the spiritual man of today who uses the opportunities this age affords knows more of God, of nature, of providence, of the past and of the future than any man in any preceding age.

It is a libel on our age to say we have no seers, no prophets, no gifts of healing, no miracles, no inspiration. There never was before so spiritual an age as ours, notwithstanding the unbelief of orthodoxy and the blind spirit of materialism of today. There never was before an age in which heaven and earth were so near each other, nor an age in which inspiration was so common, so rich and copious. Why should inspiration cease? Has man learned all that heaven can teach? Has God no more truth for his children? Why then should prophecy be dumb? The harp of inspired song be silent? The voices of heaven be hushed in our day more than in past days?

I do not deny or depreciate the vast



amount of spiritual truth contained in the Bible, nor the inherent beauty of many of its sublime teachings, nor the practical value of its ethical system to humanity. Rightly understood and correctly interpreted it is the greatest and most valuable of all books. But, set up as an infallible standard, worshipped as a divine creation and quoted as an end of all controversy, it becomes one of the greatest barriers to progress and the fruitful source of sectarianism and narrow bigotry.

The churches' claims for and attitude toward the Bible as an infallible book find no authority from the teachings of Jesus. It is true a single passage is quoted "Search the Scriptures," which, in place of an imperative, is really declarative as the best rendering proves. Even regarding it as an imperative, it by no means implies any belief in infallibility of the Scripture and certainly refers only to the Old Testament Scriptures. There is absolutely nothing in the teachings of Jesus to warrant the claims put forth in our day that the Bible is a finality in revelation and that the memoirs and letters written by apostles and others, fallible men, like ourselves, forming our New Testament, were ever intended as infallible Scripture. Most of the New Testament writers claim no inspiration whatever. On the contrary, Christ's teachings imply fresh revelations of truth from age to age as men become by advancing knowledge and spirituality fitted to receive it. He declares he did not teach all the truth because men were not ready for it and cautions his followers against uttering truth too advanced for their hearers. The simple fact is the church made the canon of Scripture by its councils—selecting out of a mass of sacred writings such books by vote as they wanted in the collection, often by narrow majorities, too, and today prominent divines in all the churches do not hesitate to affirm that some of the books left out are superior in authority and value to those included. There is not and never has been among competent Biblical critics uniformity of view as to this matter. As Dr. George Adam Smith, a leading Biblical authority of the Free Church of Scotland, in his recent Yale lectures, contends the Church has as much right and authority and wisdom to make a new canon of Scripture today as it had to formulate our present canon. Some very important deductions spring from these facts:

1. Inspiration is not limited to any age or nation.

2. Inspiration is compatible with imperfect knowledge, namely, with error and mistake.

3. The Bible, like every other book, is to be studied in the light of reason, present day facts and by the improved methods of criticism. Bible statements are not finalities, nor are all parts of the Bible of equal value, nor is every statement of Scripture to be regarded as the word of God.

4. God is no respecter of persons or nations. In every nation he that feareth God and worketh righteousness is accepted of Him. Salvation is, therefore, possible to the heathen as it is to the Christian.

5. God's inspired teachers have appeared in every age and nation. There is no reason why we should accord inspiration to Paul and deny it to Plato or Socrates or to Confucius?

6. This view enables us to account for the Bible rationally, to explain its historical mistakes, its frequent contradictions, its varying ethics, its poetry, allegory, fable, and the Mosaic of early stories of creation and human history. This view of the Bible explains how and why Christians regarding it as an infallible book have be-

come split up into over 300 different bodies.

In conclusion, do you ask what kind of religion we need today. I answer, we need,

1. A religion for this world rather than for the next. Too much teaching and preaching has been given to prepare men for some distant heaven and some far-away future. The man who lives wisely, honestly, purely and lovingly this life makes the best preparation for the future one. We want a religion that will make men healthier, happier, wiser and more spiritual here and now.

2. We want a religion in which the basal principles of truth and righteousness shall be the solid rock foundation for all our institutions for the home, the school, the church, the social economy, the government in which equality and justice shall rule. I am not a pessimist and I believe in the end these principles shall triumph. But at present no one who has calmly and carefully and candidly studied the social conditions of the age, can say they are fundamentally either Christian or just. A system cannot be right that necessarily results in such poverty, ignorance, squalor and abject misery as our present system breeds for multitudes. Man must have a chance to get not wealth, but, at least, food and sunshine and air and a foot of earth to call their own, or live and die like cattle. Even these bare necessities are denied to millions today. And why? Because earth is not large enough? Because there is lack of air and sunshine and food and land? But because some few men by inheritance or by cunning, or by chance, have secured a monopoly of what God intended for all his earthly children. I cannot believe that God ever intended that men should get a corner upon either the air or sunshine or water, or upon what is equally necessary to right living, the land. These conditions, too, prevail because industry gets so small a percentage of the value of production. Time will not permit enlargement here, but it is quite evident to every student of social economy that a system that gives labor but 17 per cent. of production that produces more convulsions in New York City than in Ireland that alienates to the favored ones the franchises of great cities, that makes legislation in class interests notoriously common and practically easy that makes in many cases the bench and the legislature and the noble press largely subservient to the millionaires and the corporations a system under which millionaires multiply and numbers rot in unwholesome dwellings without the necessities of life or the chances of improvement is neither Christian nor just. The church of today seems to have misunderstood the cry of the laboring man. It is not the cry of charity that is asked for it is that the kingdom of truth and righteousness be set up in which all God's children can get a share of God's gifts to men. It seems to me there is here a field of labor and study for the minister of today much more practicable and valuable to the world than hair-splitting theology and heresy hunting.

3. We want a religion today that will do away with the middle-men in religious affairs as we are doing away with middle-men in commerce. Every man for himself must investigate truth every man for himself must worship every man for himself must work out his salvation. We are rapidly coming to an age that while recognizing the value of religious teachers will spurn and reject the man—Protestant or Roman Catholic—who claims authority over another man's belief or conscience or conduct.

4. We want a religion today that

recognizes the deeds of love and mercy to our fellowmen as the highest service God demands from us. To visit the fatherless and the widows, to give the cup of blessing to the thirsty, to do good even to an enemy, this is what will win the glad acclaim: "Ye did it unto me."

5. We want a religion in which there shall be a recognition of honest doubt as well as blind credulity. Professor Max Muller, the great Sanscrit scholar, of Oxford university, declares, "Honest doubt is the deepest source of honest faith."

Tennyson has sung "There is more faith in honest doubt, believe me, than in half the creeds."

There should be a place in the ministry and membership of every church for men who accept Jesus as their teacher and God as their father, even if they cannot believe the creedal systems.

6. We want a religion that will recognize the good in every man and the kinship of humanity with God, that recognizes man as the unfoldment of the divine idea, and sees the sonship and kingship of the sinner, however debased at present, in the grand purposes of God in the future. We have been accustomed to speak of man as a piece of workmanship finished on the sixth day of creation and to style him God's masterpiece in creation. But man's creation is still going on. He is a universe in himself, a microcosm. In his physical nature, as science teaches, there are the attributes, powers and propensities of every order of creation below him. In his spiritual nature and unfoldment there are the attributes and qualities of every order of intelligence above him. God has been millions of years in making a man and has not yet completed his work. The great crime of humanity is in thinking too meanly of itself. A man can think more highly of himself than he ought, if he compares himself with another, but no man can form an adequate conception of the dignity, glory, value, and infinite possibility of unfoldment before that wonderful nature which Jesus glorified and for which He lived his divine life among men.

God hasten the day when truth shall reign and humanity become free. Amen.

GEORGE WASHINGTON BURNHAM.

The subject of this sketch is one of the oldest, most prominent and widely known Spiritualists of New England. He was born in Ohio in 1818. In his early childhood his parents removed to Connecticut and joined the Shakers, his father becoming an elder and promoter of the Shaker faith.

George was naturally religious when a boy, an earnest Shaker, and inducements were held out for him to remain. At 18, having been instructed that the Bible was the word of God, and having some knowledge of the theology of the day, he drifted into Universalism and became an earnest supporter of it from the Bible standpoint. At the age of 38 years, in 1856, having read Spiritualist papers, a woman lecturer came to Willimantic, a Mrs. Tuttle, giving him much additional light upon the subject of Spiritualism, whereby during the same year he took a stand to maintain it.

Mr. Burnham was chosen a member of the legislature in 1862, when patriotism was at "high water mark." In 1865 a state Spiritualist organization was formed and Mr. Burnham chosen president. After a few years he resigned, and being chosen again in 1869 accepted this for the purpose of organizing a camp meeting at Niantic, he acting as president of it in 1881 under the state organization. Next was

chosen president of the Camp Meeting association, but declined. Prior to this he was prominent at Lake Pleasant for several years. As the Niantic camp meeting did not answer all the wants and demands of the state, Mr. Burnham started out again for another state organization in 1876, in which he has acted as its president eight years out of the 13, having resigned as president one year ago. This organization is very popular, holding annual and semi-annual meetings at different places in the state. Mr. Burnham has been a delegate two years in succession at the N. S. A. convention. The first year the Washington Times named him as the Gladstone of the convention, partly perhaps for stature (6 feet 2 inches), venerableness and expression. Is sometimes called the Father of Spiritualism in Connecticut. Has always been active and foremost in sustaining the cause in the local society; probably without exception has paid more money, spent more time, written more and spoken more in private and public than any other person in the state; always glad to meet an opponent for the opportunity of silencing his battery. Although in his 81st year, many are saying he does not look to be more than 65.

The moral status of Mr. Burnham from a boy places him in the rank of exemplary men, living above suspicion, with a modest dignity, above reproach, and independently disregarding popularity, always showing his colors, but never the white feather. As earnest today as 43 years ago for the maintenance of our cause, which eventually will be the religion of the whole earth. Mr. Burnham's home is in Willimantic.

## BRAINS REPAIRED.

Polished and Sharpened by an Expert.

What are brains made of?

Albumen and delicate particles of Phosphate of Potash. Chemical examination of the perspiration and urine will determine the amount of recent brain work, by the amount of Phosphate of Potash found, for these delicate particles are thrown out from brain and nerve centers during nervous activity, and find their way back to earth through pores, kidneys, bowels, etc.

There is but one true way to repair the daily losses, and that way is to furnish the body with food containing a sufficient amount of these two elements. When the brain is not properly fed, the evidence is shown by a gradual decrease in the mental and physical powers of the body.

A food expert of the Postum Cereal Co., Lim., at Battle Creek, Mich., has prepared a crisp, dainty and delicious food for the express purpose of quickly and surely rebuilding the brain and nerve centers and has given it the name of Grape-Nuts.

This food is made by selecting the proper parts of grains and treating them by heat, moisture and time in practically the same manner Nature does in the human body during the first part of digestion. The result is that the finished food not only contains the needed elements for brain building, but they are ready to be presented to Mother Nature in such a shape that she quickly absorbs and uses them. The good, solid, substantial results obtained every day by people who use Grape-Nuts, prove the facts.

The new food is found in all first class grocery stores, and is one of the most toothsome and palatable novelties yet produced, in the way of food, requiring no cooking or preparation of any sort, but, on the contrary, it is ready for immediate use and suited to the athlete, brain worker, epicure, or invalid.—Adv.



## Experiments In Direct Spirit Writing.

FRED. P. EVANS, MEDIUM.

Owing to the fact that so much opposition is being raised to all forms of physical phenomena by a few self-opinionated, so-called scientists and their adherents, who have given their edict that no such phenomena exist, and that all such manifestations are the tricks or jugglery, that the facts and conditions governing the production of the slate given herewith have been prepared with special care, and with the desire on the part of the investigators and medium to shut out all cavil, and answer satisfactorily all objections that have been raised from time to time by the opponents of this phenomena, by complying with their pet suggestions.

There is a certain class of psychical researchers and Spiritualists who believe that trance and clairvoyance are the only true phenomena. They have great confidence in certain mediums of this phase, and will blindly follow any suggestion given to them so long as the medium closes his or her eyes and appears to be under the control of some spirit, whether the spirit is good or bad or indifferent, or whether it is a spirit or not seems to trouble them least of all.

And yet these same people deny the existence of physical phenomena, and denounce all those claiming to have such powers as frauds and humbugs, and class the believers in such phenomena as insane. Oh, inconsistency, thou art a jewel! Most of this class refuse even to investigate physical phenomena, and if they are ultimately persuaded to visit a medium for the latter phase they do so insultingly, full of combativeness and prejudice, and demand the most unreasonable conditions. In other words, they start off like the loafer, looking for work and praying he won't find it. And yet this class of people are filled with indignation if any one dares to doubt the honesty of their pet mediums for trance or clairvoyance. And in some so-called Psychical Research societies they refuse to have their pet medium investigated by any but a chosen few, who must first introduce and identify themselves to the satisfaction of the secretary (whom skeptical investigators dub as the medium's manager). However, if Spiritualists and the public are willing to allow two or three novices, with perhaps a steerer added, to decide for them the important question of immortality, why of course they are at liberty to do so. Neither Hyslop nor Hodgson can see any further through a stone wall than any one else, and the fact that at this late day they are trying to pose as the only original discoverers of immortality is as pitiful as it is ridiculous.

The value of these societies is shown in the fact that if Mr. Jones or Mr. Brown, through petty spite or jealousy, should write and state that Mediums "A" and "B" were frauds, the society would accept their statements without personal investigation. And Mediums "A" and "B" would be "tabooed" by the secretary as unworthy of investigation.

When has the Psychical Research society given anything to the world of any value? Nor will they ever succeed in doing so when run by a clique of a couple of individuals. Nor can they influence the belief of any intelligent man or woman.

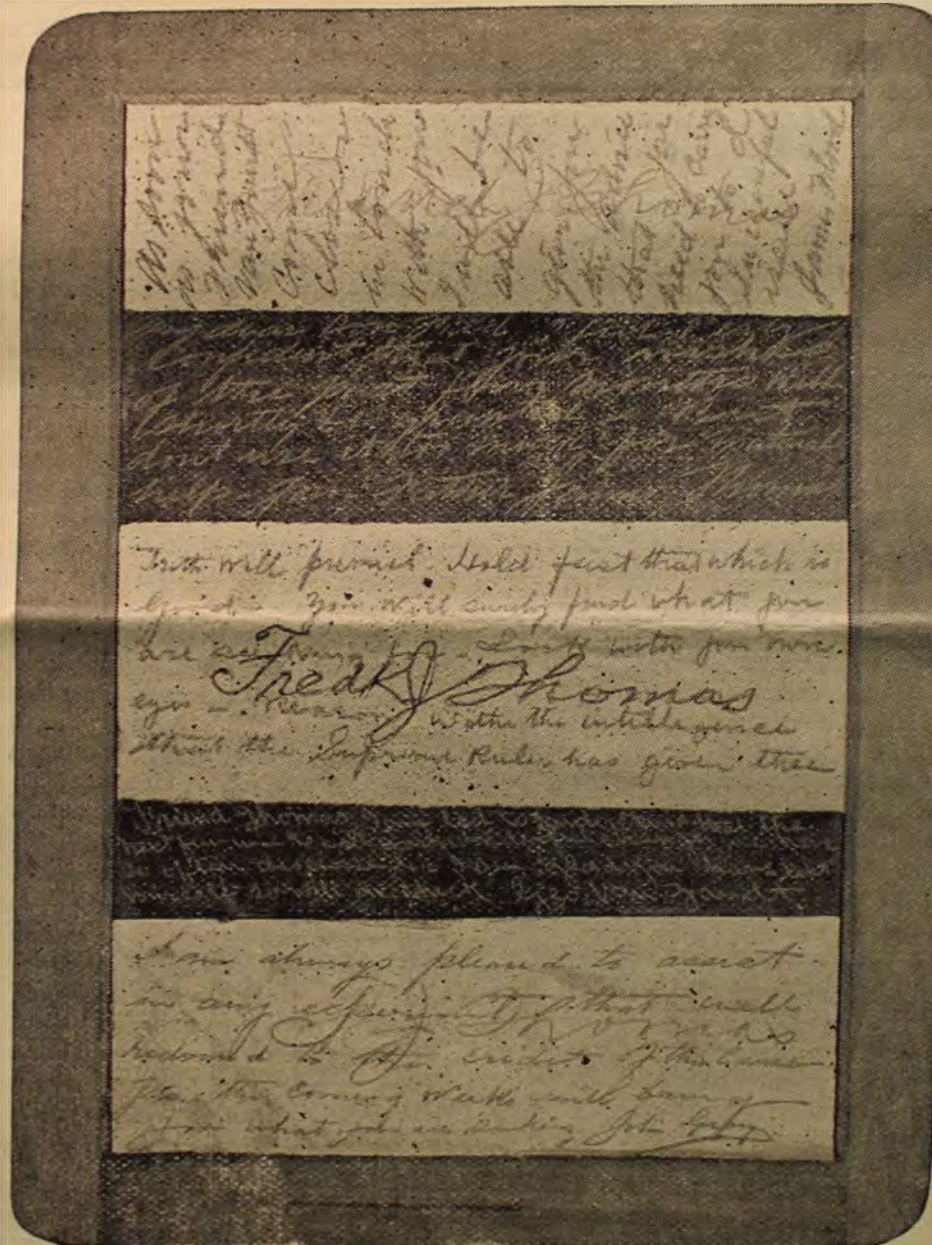
Every one must see and know for himself and decide from personal investigation a matter of such vital importance.

There seems to be so much spite, petty jealousy, unreasonable bias and dishonest methods adopted that one must be very careful before accepting as final any reports sent out by societies which are controlled by one or two individuals. If a Psychical Research society is needed, then let every member thereof investigate for his or

very uncertain ground by attaching so much importance to a few clairvoyant descriptions that have more than been duplicated many times per day for the last half century by thousands of very ordinary mediums.

Such action leaves the novice to imagine that Spiritualists for the last fifty years have been devoid of common sense and reasoning powers; that they have accepted their ism on faith instead of on facts.

No reasonable man or woman can fairly dispute the evidence of immortality, backed up by the evidence of the slate published with this article. The recipient of this wonderful and convincing manifestation was Mr. Frederick J. Thomas, secretary of the New York Steam Power company, Liberty street, New York city, a gentleman who has the confidence and respect of all who know him—and his friends and acquaintances are legion.



herself, and have the privilege of reporting the results at the weekly or monthly public meetings of their society, and these experiences be published in the official paper of the society, instead of paying large salaries to a secretary and allowing him to use a lot of money on junketing expeditions for the so-called investigation of psychical phenomena—thus paying for something we don't want, for no member can be satisfied until he sees and knows for himself.

No medium can produce manifestations at will. Therefore it is almost impossible for any investigator to guarantee for his neighbor what he has personally procured through some medium for himself. Every seance is separate in itself, and in every instance is simply experimental. What may convince Hodgson or Hyslop may be considered ridiculously worthless by other individuals equally intelligent at least.

Spiritualists are certainly showing

Besides, Mr. Thomas has the courage of his convictions, and is willing to answer all questions, whether they be propounded by believers, skeptics or cavilers. We will not attempt to give any description of the seance between Mr. Thomas and the medium, Mr. Evans, but prefer to allow Mr. Thomas' sworn statement of facts to speak for themselves, believing his testimony so plain and straightforward as to leave no room to hang a doubt upon.

### MR. THOMAS' SWORN AFFIDAVIT.

I, Frederick J. Thomas, of the city of New York, desire to make the following statement, to wit:

On Monday, June 19, 1899, I called at the office of Fred. P. Evans, the psychic, at 103 West Forty-second street, New York city. The time was that of noonday. I sat at one side of a plain deal kitchen table, in a brightly lighted room, Mr. Evans sitting at the other side of the same table.

Mr. Evans then handed me an ordi-

nary school slate, wooden-framed, size 5x7 inches, and told me to clean and examine it. This I did to my satisfaction.

I then tore from a piece of note paper lying close at hand three strips of paper, two pieces being about 1½ inches wide, and the third about 1¾ inches wide, all three being about five inches in length. These I pasted upon the clean upturned face of the slate, placing them one at the head of the slate, one at the foot, and one midway.

I then took a lead pencil and wrote my name on the slip of paper at the head, thus: "Frederick J. Thomas"; on the middle slip "Fred J. Thomas," and then traced this signature over with ink; and on the slip of paper at the foot, I wrote as follows: "F. J. Thomas"—thus using three styles of signing my name.

Mr. Evans then placed a small piece of slate pencil, as well as a piece of lead pencil, on the table before me, and I laid my single slate over the bits of pencil, with the side containing the pasted slips of paper downward.

I then placed my fingers on the slate for about fifteen minutes, and was then directed to raise the slate, which I did, and discovered that the strips of paper previously pasted on were literally covered with messages—written with lead pencil, and written over the signatures. The two spaces of slate left uncovered by the paper pasted on the slate were also written full with slate pencil.

The messages were signed by relatives and friends, whose names I recognized, and were characteristic. There were in all 164 words written, divided as follows: On the paper, written with lead pencil, 96 words; on the uncovered portions of the slate, written with slate pencil, 68 words.

I desire to emphasize the statement that I cleaned and examined the slate myself; that I pasted the papers on the slate, as well as cut them myself, and then placed my signatures thereon; and that the slate never left my sight or hands from that time until I discovered it written full, as described.

I declare upon oath that the foregoing statement is true in every particular.

FREDERICK J. THOMAS.

Subscribed and sworn to in my presence this twenty-sixth day of June, eighteen hundred and ninety-nine.

MICHAEL J. MURRAY,  
Notary Public (116), N. Y. Co.

### A NEW COLLEGE.

A new institution of learning, inspired by the genius of such men as Rev. B. Fay Mills, is to be established in the city of Boston in the near future. It will be devoted to the free and untrammelled investigation of social and political science, the collection of facts concerning the labor question, the study of Socialism and its effects in all countries on the globe, and a publication bureau for the dissemination of the information gathered along these several lines. Mr. Edwin D. Mead, editor of the New England magazine, was offered the presidency of the new college, but declined on account of the large amount of work already on hand. Professor Thomas E. Will, late president of the Kansas Agricultural college, has been selected for the important post in question.—Banner of Light.

• • • • •  
• THE VERDICT IS •  
• That the Light of Truth for •  
• 1899 and The Coming Age, •  
• offered together for two •  
• dollars, is the greatest com- •  
• bination of the day. •  
• YOU WANT THEM. •  
• • • • •



## VOICE OF THE PEOPLE

REPLY TO DR. BUCHANAN.

By Thomas Cook.

To the Editor—Again our mutual and esteemed friend, Professor J. R. Buchanan, has made it incumbent on me to crave space before the high court of the Light of Truth. And although much might be said, I will endeavor to be as brief as possible.

Professor Buchanan, Bob Ingersoll or any other man ought to revel and rejoice in pure truth, which I hope to be able to clearly lay before your readers regarding my much offending against the learned professor.

To his first count in this, his second indictment against me, I enter my most solemn demurer, which reads as follows:

"Thomas Cook is a fine illustration of the ruinous effects of Biblical credulity working upon an ill balanced mind. Though quite sincere and honestly unselfish, he has so little reverence for anybody in comparison to his self-confidence that he has set about reforming the whole world according to his original theology."

Now, the facts are that I never belonged to any church, or any other religious body or order—do not and never did hold to any religious creed or dogma—hold to nature only; and care no more for the Bible than I do for a last year's almanac. I hold that no Bibles or other books of men can contain truth—that it is imprinted alone in the great book of Nature, where it alone can be read by the intuitive eye of the soul—each one for self alone. I never read but fractions of it—never attended Sunday schools, and, in fact, 40 odd years ago, when Jesus and other spirit guides sought me out to prepare me for this work, I was a confirmed agnostic, standing upon the brink of infidelity. Now, after being in close touch with spirits of the meek and lowly Christ order, I am no longer considered as their servant, but a brother with Jesus and all other spirit angels; and can prove the truths of Spiritualism with or without the Bible or any other book or books; with or without the help of Jesus or any other spirits. For, as Theodore Parker says: "Spiritualism is so simple a child can understand it." Hence, that old, and much berated and overrated book, the Bible, cuts no figure in "Cook's" conversion or as an authority of truth; devoted to which I could wish that our captious brother were but half as radically inclined as every angel of heaven is toward that inherent principle of all nature.

The second count read as follows:

"His theory is that mankind do nothing of themselves and that God does everything. What he says or does is done by God alone, and what everybody else does is done by God—so that God is very busy in scolding himself all the time and editing Cook's little paper, while he impells other people to laugh at Cook and to persecute him or steal his little stock of fruit."

To this count in the indictment I plead guilty and will reply:

The rational, common sense and indisputable "theory that mankind do nothing of themselves, and that God does everything," is not new or original with Cook, but is as old as the Spiritualism of heaven itself; and was the basic idea or principle of all of the philosophical teachings of heaven given through Jesus. No language could be more explicit than his words, that:

"I came down from heaven, not to do mine own will, but the will of him who sent me....I can of mine own self do nothing....I am in the Father, and the Father in me; the words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works." See John 5, 6, 14.

This settles the question entirely, so far as the authority of ancient Spiritualism can settle it. And nothing from modern Spiritualism has ever been received that antagonizes or contradicts so simple and natural a truth; but very much to confirm it.

Mine accuser admits that Owen might have come to me in the "first of my delusions," but has surely left me now. We will answer him with Owen's own statement. The message was as follows, written inside a double closed slate:

"My Dear Friend and Brother Cook—I am pleased to see you still engaged in the good work. Go on; you have a host of good spirit friends around you to give you strength and courage.

"Oh, may all turn with truthful love to our God and Father and accept, in the true and beautiful light, the teachings, so pure and unadulterated, of our loving brother and exemplar, Jesus—the first-born of the gospel of love.

"Dear brother, we are with you and shall be to the end.

"I am very truly yours,

"ROBERT DALE OWEN."

This was given January 6, 1894, nearly four years after the paper had been established; so that I was not with him "at the beginning of his delusion," as our brother puts it. But I am with him yet; as are all the angels of heaven; and expect to remain to the end of his earthly pilgrimage; for right well every angel knows this to be that "mustard seed," or small beginning, foretold by the angels through Jesus centuries ago, every one of whom accepts it as their work to build up or establish the Kingdom of Heaven on earth in the minds of the people. Thomas Cook is scarcely a figurehead in this great, grand, wide and universal work of reform; and they who laugh, or scoff at Cook, do so at Jesus and all his host of heavenly co-workers; and will soon find their laugh turned to sorrow.

We of the spirit world know, with Jesus, what, why, and how we do—live, move and exist—we know that in and of ourself "we can do nothing." And within the last 40 years we have trained Cook to know that he and all are equally within the grasp of God's vice of destiny. From this conclusion there is no escape; and you who refuse to learn it here will find it to be your first lesson to learn on entering spirit life. It is the first and primal proposition of God—Spirit.

Judge A. Hammond, one of the witnesses to the foregoing message, writes:

"You and Prof. Buchanan seem to have had an interesting time. I suppose you both feel better for it, and will live longer. How pleasant it is to see brothers dwell together in harmony!

"But as Prof. B. began it you had to say something to let him know how happy you were for his kind attentions!

"You are right about that slate-writing in my and Elder Harmon's presence. Do you know where that medium is now?

"Very respectfully and kindly, your old friend, A. HAMMOND."

Mrs. T.—Did you ever find a man under the bed?

Mrs. B.—Yes, the night we thought there were burglars in the house, I found my husband there.

## REED CITY SANITARIUM.

The committee having matters of this institution in charge have issued an appeal substantially as follows:

Dear Sir or Madam—This circular is addressed to the Spiritualists of Michigan and of the United States, everywhere. At our mid-winter meetings at Owosso, Mich., February 10, 11 and 12, a resolution was offered that we accept Dr. A. B. Spinney's generous offer to open and make his sanitarium at Reed City the Sanitarium of the State Society of Michigan, this being the first sanitarium owned by a Spiritualist, and opened to the Spiritualists, where the poor, sick, diseased in our ranks can have free treatment, operations, care and nursing, provided endowment funds can be raised to have free beds. The doctor offers these beds at a price less than the cost of the medicine, board and nursing, giving the whole investment—the hospital—free to humanity and the Spiritualists of the world. Now, to you, as Spiritualists, we appeal. We ask your aid. Not for Dr. Spinney, but for those who are sick, diseased and needy in our ranks, for our mediums and our speakers who need rest, relaxation and building up. Here is a good sanitarium, in a good location, some \$15,000 invested in the same, and more to be added as fast as the doctor can secure the funds. He has given his life, his earnings, and all he may earn into this enterprise, not as a money-making scheme, but for the good of those who need his forty years' experience, and all that medical skill and a Sanitarium can do for them.

In connection with this resolution the president, Mr. Dewey, was to appoint six ladies, who are to receive all the funds and to decide who were to have the benefit of the endowment beds. We, as those ladies, appeal to you. Of the funds thus raised, Dr. Spinney will draw \$5.25 per week to pay for board, medicine, operations, nursing night and day, and washing, each patient sharing or having the benefit of the endowment funds, to have just as good rooms, care and everything as those who pay ten or fifteen dollars a week, the usual price charged at the sanitarium for those who are able. All other sanitariums which have endowment beds have special rooms for them, keeping the best for those who are rich—in world's goods—though perhaps very poor in spirit, but here the patient who is privileged to an endowment bed is to have the best room which is vacant at the time of their arrival. We, as the committee appointed, ask your contribution to our fund in such sums as you may feel that you can give. Let us show to the world that our Spiritualism means helping our fellow-men, and that we love God by giving to these, His children, who are in need, in suffering. Fraternally,

MRS. MARTHA E. ROOT,

Bay City.

MRS. MARY F. AYERS,

Secretary, Lansing.

MRS. JENNIE DeLANO,

Oxford.

MRS. ROBERT MERRILL,

Grand Rapids.

MISS CORA FULLER,

Vicksburg.

MRS. EUGENE BROTHERTON,

Treasurer, Flint Committee.

"Life is neither a pleasure nor a pain. It is serious business, to be entered on with courage and in a spirit of self-sacrifice."—De Toqueville.

## An Old Nurse for Children.

Mrs. Winslow's Soothing Syrup for children teething should always be used for children while teething. It soothes the child, softens the gums, allays all pain, cures wind colic and is the best remedy for diarrhoea.

## THE TEST OF TRUE WORTH.

Editor Light of Truth—Men are best judged by what they read. Point out the books and current reading a man pursues and we will tell you what kind of man he is.—Editorial in Light of Truth, July 15, 1899.

In this day and age what a feast for the eye to cast a glance at a newsstand and the shelves loaded with a kind of general literature of the yellow nature, that which caters to the depraved nineteenth century taste. The people generally get what they want and this is a certain indication of what they want. Sensation is the greatest stock in trade in newspaperdom, nothing pleases the public any better than the heavy lead types descriptive of an elopement, scandal in high life, or a murder or suicide. Depravity is master at whose shrine morbidity worships. Look at the make-up of nine out of ten magazines, nothing, only that which attracts the senses. Look about and see what the youth is reading, senseless drivel. There are, of course, some exceptions. Literature of real worth, dealing, perhaps, with so vital a subject as the laws of reproduction, the proper observance of sexual function is tabooed and barred from the mails, while the Police Gazette and kindred stuff passes through by the ton. There is no subject in my opinion upon which the youth should be more enlightened than this very one. And yet, through a false, conventional and morbid delicacy, children are kept in ignorance of these important laws, governing their own and future offsprings' health. The most noble, the most elevating, instructive and inspiring book ever written is "Les Miserables," Victor Hugo's masterpiece, and yet, not a great while ago, I read of its being barred, as unfit, from Philadelphia schools. Parents, especially Spiritualists, look carefully to what your children are reading. I attribute my future welfare entirely to an accidental discovery of the kind of reading my soul craved. The Light of Truth being one of them. Let me say right here that the above paper and the "Coming Age" are the greatest combination of weekly and monthly I know of. The thought presented is varied, noble and constructive. In the book line, to those who can partially or wholly digest it, I know of nothing better than "Les Miserables," Drummond's "Addresses," Emerson's Essays, A. R. Wallace's "Miracles and Modern Spiritualism," all are good. A recent book which strikes me most favorably and forcibly is Professor Heron's "Between Caesar and Jesus." There are many others. Just watch announcements in Light of Truth, and you will hardly go astray. Some people crave a lighter literature, which is all in order, but let it be elevating and morally good. We are great in commerce, we are great in war, we are great in knowledge, we are great in invention, but, alas and alack, in morals we are greatly deficient.

If you have not love and goodness your spirit will not shine. Look to your own and your children's reading.

J. LEONARD KRAMER.

## "LET US BE UP AND DOING."

The bumblebee bummed on the big sunflower,  
And wasted the golden day by the hour;  
While the honeybee hummed 'round the clover bloom sweet,  
And gathered in honey for all to eat.  
There are some human drones like the big, lazy bee;  
In loafers who loaf, from honest toil free—  
But the mead of success will be given to those  
Who grasp every offer of life as it goes.  
The only reward that will come to the bum  
Will be the small sum of the laggard's income.  
—J. Marlon Gale.



## THE LIGHT OF TRUTH.

### CURED BY SPIRITS.

To the Editor—Up to a couple of weeks ago my wife has been, from February last, a sufferer of terrible pains, the cause of which was a complication of diseases, the dregs of la grippe. Her sufferings were for months, day and night, and it is impossible for pen to describe what she endured. The trouble was principally in the left side, arm, and lower limb. Early in March she was examined by 12 doctors and they gave almost as many different causes and names for the ailment. Her arm was blistered from the shoulder to the finger tips. She had no ease only at such times as they drugged her and put her to sleep.

About the first of June, by directions of the Spirit World, she sent for Mr. Henry Upsall, of Watseka, Ill., telling him that Florence Luther desired to treat my wife. Mr. Upsall came to our home, and seemed much surprised that he should be used for so great a work. And truly there was nothing aside from the spirit world that could have lifted my wife up.

Well, the test began and Mr. Upsall went to work. After the first treatment the arm had color, was warm, and she could lift it to her head, and in 24 hours' time could feed herself with it. The treatment continued for a few days and she got better and stronger all the time. Mr. Upsall had to leave the city for a week, but returned and the treatment was renewed for several days, with grand results, which are known to a number of reputable people, a few of whom are not Spiritualists, but they do not deny this wonderful cure. My wife is able to be up and around, can dress herself and sews a little at times. She requires very little or no attention from any one. And I wish to say in particular that all of this treatment was without cost or price, but was done by the spirits, through a Spiritualist, in a truly spiritual way. I know Mr. Upsall and his family and I know him to be a gentleman, highly respected in his city and wherever he is known.

A. M. ROBERTS.

### PSYCHOGRAPHY.

To those interested in this much-mooted phase of mediumship—"independent slate writing,"—so-called, the work of Fred P. Evans on Psychography will prove invaluable. It is a remarkable book. It contains the life and experiences of Mr. Evans—we may say thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this prosaic age has undergone as much as Captain Maryatt's sailors; for a mariner he was before mediumship led him out of his course. His slate-writings are truly marvelous, and this book contains illustrations of the phenomena—one slate having messages in twelve languages on it, while the medium is conversant with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2, postage 20 cents.

**THE PEOPLE OR THE POLITICIAN?** By R. L. Taylor. A book on Direct Legislation. Explains the Initiative, the Referendum and the Imperative Mandate, with reasons for their adoption. Paper, 60 pages, 10 cents.

For sale by Light of Truth Publishing Company.

Have you seen our Good Luck Ring advt. Look at it. Then send 25c for a trial subscription and get one. Send finger measure.

### A LION AT BAY.

Speaking of the machinations of the money power and its political allies to remove him from the college at Grinnell, Iowa, Professor George D. Herron says:

"Personally I am not interested in this struggle. I have no personal interest in what happens to me. I am utterly indifferent as to whether I stay in college or not. In some ways I should be freer to do my public work if I were not in the college. But the principle involved is so tremendous that I shall fight the battle to the finish. I shall make no self-defense. But I shall defend the liberty of the truth to be spoken and heard. This is the only important college in America that has not been passed under the direct or indirect control and intimidation of money. If this college passes under the yoke, then the last citadel of free teaching is gone. For my brethren's sake, I will not submit to this bald

### WHY ADD TO THE SUM OF EARTH'S CREEDS IN AN AGE WHICH DEMANDS YOUR DEEDS?

Greater than all "isms" is one fact. Above all religions towers Nature and science; and one self-coined thought upon the philosophy and phenomena of being gives birth to more hope and greater charity in the human soul than all creeds combined.

When did science ever depend upon "popularity" for its existence?

When did philosophy ever set the bounds of progress with a creed?

It is religion, and religion alone, which teaches man to lean upon the "necessity for organization," to sue for favors at the hands of "principalities and kings," and comes as a mediator between him and the consciousness of his own divinity.

That Spiritualism which, claiming to be iconoclastic, yet panders to the public taste for "wonders," for the sake



HAZEL BIDDEE.

and brutal force of money—not for a moment. I will not resign. If I go, the trustees put me out, and the people will know why. If I must die institutionally I will die with my back to the wall, standing for the freedom of the truth to the last breath. I will not alter nor retract one word at the bidding of sheer financial might. Between this materialism that holds the world in tyranny and darkness, and spiritual liberty, there is war to the death. I will exhaust my life in doing what I can to arouse the people to destroy the spirit of materialism, and emancipate their souls and bodies. There will be no truce between us. The battle is on, and I am as serene and happy as a child on its mother's breast."

**PSYCHOMETRIC DICTIONARY**—A definition of the influences perceived by sensitives, by the author of "Higher Realms." 25 cents.

of the dollars which enrich "the organization," or go to maintain a commercial mediumship, is rapidly crystallizing into a religion—but it will have lost all claim to a philosophy—and science is even now moving bravely on without it.

In the closing hour of the nineteenth century, when humanity is rising superior to all creeds, when the value of human life is coming to be known, when religions are crumbling and science seems the only rational exponent of nature—it seems sadly out of place that Spiritualism, that system of thought which gave fullest expression to science and philosophy, should be dwindled down to a religion, and that a religion whose priestcraft is a commercial mediumship, whose god is the almighty dollar. Shall this thing be?

NETTIE E. PUFFER M'GRATH.

**STUDIES IN THEOSOPHY**—W. J. Colville. Price \$1; postage 10 cents.

### LINNIE.

Our little one the father said,  
"Ne'er baby was so fair;"  
And sometimes with a manly pride  
He smoothed her golden hair.  
Gazing into her pensive eyes,  
Of such cerulean blue,  
And pressed to his ripe, moist lips,  
As sweet as mountain dew.

The months went by, the passing year,  
Was sinking to its rest,  
But lingered with us till I clasped  
Sweet Arthur to my breast.  
She called him "Puss," the wee feet  
Kissed,  
Then brought each shining toy  
And laid it on the snowy bed,  
Beside the stranger boy.

The winter fled, spring walked the earth,  
The summer brought its care;  
And through the sultry days we toiled  
Till rose calm Vesper fair;  
Through weary hours how woman-like  
The two-years cherub stood,  
Minding her baby brother's ways  
And "helped ma' 'all she could.

September came, an angel strayed  
Bearing a crystal cup;  
He smiled to see the dying flowers,  
Then gathered fragrance up,  
And wandering by that Eden spot  
He saw the gentle child,  
Baptized her with his garnered store,  
Looked on her face and smiled.

She folded up her little hands  
And closed her love-lit eyes,  
Then quietly she gave her breath  
Just as a lily dies;  
As sunlight from the morning heavens  
So passed away our pet,  
The glory of the angels' smile  
Was waiting with her yet.

We shrouded up the little form  
But Linnie was not there;  
We wreathed the myrtle and the rose  
Around the brow so fair;  
They bore the shining casket forth  
Where trees their green sprays tossed,  
They placed it in the woodland grave,  
But Linnie was not lost.

My life was changed, thickly around  
The deep, dark shadows lay,  
But often now at hush of eve,  
Just at the shut of day,  
I seem to see some golden curls  
Float in the rosy west,  
I know I see an infant's hand  
Beckoning me on to rest.

—Mrs. H. Houghton-Chapel, M. D.  
Palmetto, Fla.

### HAZEL BIDDEE.

Among the energetic workers on behalf of the mediums is Miss Hazel Biddee, of Indianapolis, Ind., the secretary of the Mediums' Protective association.

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**WILLARD J. HULL. - - - EDITOR.**

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The spirit knows no habit.

The only honest crown a man can  
 wear on earth is a crown of thorns.

The genius invents a new and useful  
 thing. The economic parasite makes  
 a fortune out of it.

The editorial staff of the Cassadagan  
 has been changed. It is now Hon. A.  
 Gaston, Lyman C. Howe and F. G.  
 Neelin.

The man who is so absorbed in con-  
 templating the glories of the after life  
 that he is disturbed by allusions to  
 and discussions upon the cruelties of  
 this life, isn't much of a Spiritualist.

Our frontispiece this week shows  
 the rugged, honest features of George  
 W. Burnham, than whom there is none  
 more widely known and respected  
 amongst the Spiritualists of Connecti-  
 cut. A brief sketch of his life appears  
 on another page.

## INGERSOLL

Peace, peace! He is not dead, he doth not  
 sleep—

He hath awakened from the dream of  
 life.

'Tis we, who, lost in stormy visions, keep  
 With phantoms an unprofitable strife,  
 And in mad trance strike with our  
 spirit's knife

Invulnerable nothings. We decay  
 Like corpses in a charnel; fear and grief  
 Convulse and consume us day by day,  
 And cold hopes swarm like worms within  
 our living clay.

He has outsoared the shadow of our  
 night;

Envy and calumny and hate and pain,  
 And that unrest which men miscall delight  
 Can touch him not and torture not again;  
 From the contagion of the world's slow  
 stain

He is secure, and now can never mourn  
 A heart grown cold, a head grown gray in  
 vain;

Nor, when the spirit's self has ceased to  
 burn,  
 With sparkless ashes load an unlamented  
 urn.

When a great man lays down his  
 burdens and goes into the everlasting  
 silence the world pauses, and the ever  
 mute questioning of that impenetra-  
 ble curtain which a crass and gloomy  
 materialism has pulled down over the  
 frigid peaks of its own philosophy, is  
 for the moment the supreme impulse  
 of the race, while involuntarily these  
 lines of the immortal Shelley, or  
 thought similar thereto, recall the  
 deeply imbedded hope and promise of  
 immortality which no philosophical  
 juggling can ever remove. Instinctive-  
 ly the angel of hope who wings her

flight like a phoenix above the flame  
 and ember of despair, speaks our great  
 immortality. Shrouded though cof-  
 fined love may be, it never yet went  
 into voiceless dust. Educated though  
 the mind may be to look upon death  
 as the climax of life and a dream-  
 less sleep the denouement of a con-  
 sciousness which took nature mil-  
 lions of years to evolve, nevertheless  
 the heart rebels, and that rebellion  
 has at last conquered the mind. The  
 war has ever been between the heart  
 and its love, and the mind and its in-  
 tellect.

Ingersoll was a doubtful champion.  
 But hold! Measuring now as he does  
 with keener eye and quickened thought  
 the wonders of the expansum in which  
 he dwells, how careful should be the  
 written and uttered word! Fulsome  
 praise too often chills the sensibili-  
 ties even in this garish world. Sure-  
 ly it ought not to be imposed upon the  
 unmasked spirit, knowing as he is  
 known, seeing as he is seen.

If it be said of him that men grew  
 free as his service to them increased  
 with age, it is enough. If it be said of  
 him that he pointed to a realm whence  
 his hope heard only the "rustle of an  
 angel's wing," it is enough. If he lived  
 up to his highest light, and with im-  
 passionate eloquence lifted others to  
 that light, it is enough.

Wordy panegyric is an effrontery in  
 the presence of a life that in itself is a  
 eulogy. Who gave Voltaire's funeral  
 oration? Who sang Paine's requiem?  
 Who pronounced Lincoln's panegyric?  
 They who loved liberty. The feeble  
 words spoken at their biers were lost  
 in the glad acclaim of the multitudes  
 set free by their lives. So will it be  
 with Ingersoll. His panegyric is being  
 spoken, his requiem is being sung by  
 the myriads who have been benefited  
 by his life—and this shall be his  
 monument. No granite shaft piercing  
 the air with its base inscribed with  
 lies shall ever rear above the dust of  
 Robert G. Ingersoll. But in the hearts  
 and minds of men, in the laughter and  
 prattle of children, in the hope and  
 promise of justice, in the advance of  
 learning, in the benefactions of gener-  
 osity, in the descension of humanity  
 from the cross shall his force persist  
 and his monument rise.

Death changes all vibrations to such  
 an extent that the spirit organism be-  
 comes invisible to mortal eye.

Therefore death also destroys all  
 memories of earth life.—Charles Daw-  
 barn.

It is quite evident that Mr. Dawbarn  
 has allowed his philosophy a too free  
 rein with his facts—provided he ever  
 possessed a fact with reference to com-  
 munication from the departed. At  
 least he is baldly inconsiderate of oth-  
 er people's experiences in this direc-  
 tion.

The delegations of Great Britain and  
 the United States to the peace farce at  
 The Hague both voted in favor of  
 using explosive bullets in warfare. The  
 measure, of course, was lost, the war  
 countries voting it down. Only "the  
 two most enlightened nations on the  
 globe" placed themselves on record in  
 favor of a bullet which, besides killing  
 a man, mutilates his body in the most  
 artistic style.

Certain of the ministerial fungi will  
 doubtless feel aggrieved that Ingersoll  
 should have cheated them out of that  
 long looked for "recantation" and  
 "deathbed repentance." When they  
 catch their breath they will tell us that  
 God snatched him quickly and turned  
 him over to his sulphuric majesty be-  
 cause he was too wicked to "recant."

## "SHIPS THAT PASS IN THE NIGHT."

Under the above heading a series of edi-  
 torials will be given in these columns dur-  
 ing the ensuing few weeks. The various  
 articles will bear upon the purposes of  
 life as they are and as they ought to be.  
 As I wish to speak directly to my readers  
 in this instance, I shall drop the conven-  
 tional we and address you in the first per-  
 son.  
 WILLARD J. HULL.

There is something more for our  
 youth to attain than stature and ma-  
 jority. But the beetling process has  
 reduced the average youth to the es-  
 timate that he is a machine with a  
 selfish ambition. Young men are  
 taught that their twenty-first year is  
 the harbinger of prosperity and pow-  
 er. They can then vote. Their sisters  
 cannot, although their sisters may not  
 smoke and chew tobacco. But the  
 young men are masters. Henceforth  
 the rungs in the ladder of success will  
 be reached in the ratio that they dis-  
 play greater shrewdness than their  
 fellows. They are imbued with the  
 ambition to become Rockefellers, As-  
 tors and Goulds. The world will ap-  
 plaud them for success. It will not  
 question the means they employed to  
 obtain it so long as they keep out of  
 the penitentiary.

"In ancient story it is told  
 That Midas' touch turned everything  
 to gold.  
 But we today a stranger thing behold,  
 Men turn to anything when touched by  
 gold."

Our young women are taught the  
 great frivolities of fashion. To be a  
 dainty costumer is more profitable and  
 praiseworthy than to be a vigorous  
 writer or sculptor.

If one of them should attempt to  
 run hard the distance of a square her  
 whole organism would be in danger of  
 disruption. If she does break through  
 the crust of prejudice and exerts her  
 powers in physical culture, the la-da-  
 das say she is prudish and vulgar.

If she rides a bicycle and happens  
 to display a little of the muscular ac-  
 tion of her body, the dough-faced prigs  
 on the sidewalk snarl at her or send  
 out a thought which causes the crim-  
 son to mount her cheek. We send our  
 children to school to be stuffed with  
 syntax, multiplication tables and the  
 soliloquies of dead heroes. A man  
 dares to write a book on human phys-  
 iology, like the case in Connecticut not  
 long ago, in language capable of being  
 understood by a child, attempts to in-  
 troduce it in the schools, and imme-  
 diately the snobs begin to criticize  
 him and call on the Comstocks to ex-  
 ercise their Godly power and suppress  
 the book.

What we require is a regime in our  
 educational matters contemplating the  
 study and application of the psychic  
 powers of the mind.

When such a departure is inaugurated  
 the necessity for a sound physical  
 structure will be at once perceived, for  
 everywhere the spiritual attributes of  
 life are tintured by the frame through  
 which they work; this frame being  
 composed of matter and its properties  
 the cleaner and purer that becomes the  
 higher and grander will be the spirit.  
 This is the rule of life and exceptions  
 only prove it. Now there is abundant  
 means at our command as a people to  
 adopt some such method of education  
 and the first prerequisite of it is a  
 multiplicity of occupations and pur-  
 suits. Man is not the machine that  
 modern customs brand him. He re-  
 quires diversity of objects. He de-  
 mands change, variety, and leisure to  
 improve his mind. Less hours of la-  
 bor and more hours of recreation, re-  
 superation and study should be his  
 guarantee and his place in the indus-

trial world adapted to his powers as a  
 producer. If his mind craves mechan-  
 ics he should not be thrust upon the  
 miseries of the world as a preacher.  
 He will make a good mechanic if al-  
 lowed his course. He will make a  
 poor preacher if forced into that course.  
 Inclination should be the guide in  
 these matters and freedom of action  
 established for every girl and boy of  
 sound common sense.

Now, I say, that the man who stands  
 at a shoe pegging machine all the  
 hours of God's daylight, with only a  
 thought that night will give him an  
 opportunity to sleep and forget, is not  
 a citizen; he is not a freeman. Men  
 cannot be free so long as selfishness is  
 the master motive of action and wo-  
 men will remain slaves so long as they  
 are dependent upon men for social  
 amenities and the wants of life.

The woman, enlightened and beauti-  
 ful, may be, who is compelled to toil  
 half fed, half clothed, half alive, in a  
 sweatshop or factory year after year,  
 is a slave as securely chained as any  
 vassal that ever served a feudal baron.

Liberty and independence are to her  
 mockeries and the religion that teaches  
 her to be content is a sham and a  
 fraud.

The psychic volcano that made Mrs.  
 Stowe write Uncle Tom's Cabin was  
 the precursor and herald of the civil  
 war. That book must needs be writ-  
 ten. It was the powder that touched  
 off the first gun sounded at Fort Sum-  
 ter. Who, I ask, is to pen the new Un-  
 cle Tom's Cabin which shall depict the  
 horrors of the white slaves and the  
 Lagrees who torture them?

Upwards of 70,000 women and chil-  
 dren in New York City, according to  
 statistics, daily work in garrets and  
 cellars, choked with noisome gases, fill-  
 ed with every pollution grinding their  
 lives away on the millstones of Mam-  
 mon's God for pittances that barely  
 keep life in their poisoned frames.  
 Fifty thousand women besides these  
 are living upon the wages of prostitu-  
 tion. In Boston more than 10,000 such  
 feeding, clothing and crucifying them-  
 selves in like manner.

This is the compliment vice pays to  
 squalor in the north end of the Ameri-  
 can Athens.

And these are but two cities. Con-  
 template the country at large. Consider  
 the appalling sacrifices made to that  
 gorgon god of the nineteenth century,  
 the drink habit. Let your imagina-  
 tions conjure a baleful pile of horrors,  
 with poverty, drunkenness and degra-  
 dation for a foundation, and a peak of  
 cunning, perjury, greed and prostitu-  
 tion, and you have a pyramid more  
 frowning than Caesar's Column, which  
 Donnelly has pictured in his harrowing  
 tale of civilization's destruction. It  
 is a spectacle which, viewed in its es-  
 oteric light, is a monstrous psychic cat-  
 apult upon the thought and potencies  
 of civilization, that may well cause us  
 to wonder that the graveyards do not  
 cry out to Heaven for justice and com-  
 pensation.

The sage told the young man that  
 neither wealth nor fame were needed  
 to live out a noble life at the end of his  
 lane in Athens. Many thousands today  
 who are not Macawbers would make  
 pleasant, happy homes at the ends of  
 many humble lanes if they had the op-  
 portunity to choose between necessity  
 and inclination. To all men is given a  
 power to move the world. The uni-  
 verse revolves around every individ-  
 ualized soul. But if this power is ren-  
 dered useless by inaction or danger-  
 ous by misdirected effort, the world is  
 not moved in the right direction, and  
 as the world is wrong, so must be the  
 individuals who make the world. The  
 bestowments of nature are man's her-  
 itage. Their usurpation and exploita-



tion compel men to build poorhouses, asylums, prisons, and monuments to dead Conscience.

The power of money and the power of drink are the twin forces of the world's despotism. Even genius pays them homage, and poverty sells her very rags to buy their favor. Virtue fawns upon them. Religion makes them her handmaids, while honor forswears its birthright for the privilege of applauding.

I do not believe this can always go on. The inner forces of nature eventually even up the discordances of life. The struggle of men and women who love truth and sobriety must bring about a better state of affairs. I am aware that the present tendency of centralization of power in the hands of a few is the natural outcome of a long line of contributing causes for which men in the aggregate can not be held responsible. Our responsibility begins when we refuse to consider the interests of the mass as having any bearing on the interest of self. It is a mistaken notion that justice toward the weak and unfortunate ends in the building of asylums. If we would only stop to think that our present system creates the necessity for every asylum and every reformatory we would see that we have been reasoning backwards and turn around and correct the system. Any system which, in a land as rich as this, compels a man to lay up gold against a possible future failure, is a false system. We have that system. It is a system which makes parsimony a virtue and prints the word uncertainty on the brow of every toiler.

There are several literary features in the August Coming Age which will interest the general reader. Will Allen Dromgoole's story, "An Unsworn Witness," is probably one of the strongest pieces of fiction in the current magazines. There is an admirable short study of the poems of Richard Realf by Louis E. Van Norman. Under the title of "An Indian Chief in Literature," Mr. Flower reviews at length the "Queen of the Woods," by the late Chief Simon Pokagon, of the Pottawattamie Indians. James A. Herne, the actor, also furnishes a feature in an extended conversation entitled "Forty Years Before the Footlights." Among the more solid features of this issue is a thoughtful paper by Prof. A. E. Dolbear, entitled "The Kind of Universe We Live In;" a paper by Edward Everett Hale on "The Boston of 1828 and the Boston of Today;" Lilian Whiting punctures the tire of Dawbarn's "No Earthly Memory for Spirits" wheel; the interpretation of Emerson's poem, "Celestial Love," by Charles Malloy, president of the Emerson Society of Boston.

Certain of his colleagues in Columbia university declare that Prof. Hyslop entered upon his investigation of Spiritualism "in a most skeptical spirit," that "he had conducted his research in a thoroughly scientific manner," and that "he has an exceeding strong case." He is spoken of by the Dean of the Faculty of Philosophy in that university as a "keen, sound-minded scientist." This, while lending weight to Prof. Hyslop's statements, adds also to his integrity and strengthens the motives actuating him. It is considerable of a gain in his prestige to be accorded with such compliments by those who are not in sympathy with his facts and conclusions.

Thomas A. Edison is the latest to object to the term "automobile." In a communication to The Electrical Review he suggests the name "electromobile."

#### DR. AUSTIN'S SERMONS.

Editorial mention of Rev. Dr. Austin's sermons in this paper has been made heretofore, but above all we have seen thus far of the utterances of this learned and popular minister the discourse printed in this issue of the Light of Truth contains food for thought, and especially is it adapted to the minds of clergymen and laymen just now laying hold upon the essential fact and truth of life. The publication of Dr. Austin's sermons has brought about an unprecedented interest in Spiritualism, particularly in Canada. Papers by the bundle and hundreds of them have gone into that country, many of them mailed specially by friends of Dr. Austin to the leading clergymen of the Dominion, and we will add that a number of these ministers are now regularly enrolled subscribers of Light of Truth.

The discourse printed this week was delivered by request of numerous people of Winnipeg, Manitoba, and was enthusiastically received, and this, too, in far northern Canada. It reveals the pulse, temper and trend of opinion. Men are beginning to inquire "What of Christ?" The world is getting ready to try Christianity. The sermon on the mount is being interpreted by a pent up Utica. The lives and works of the apostles are being looked at as never before, and all along the line the gospel of glad tidings is being hailed by a Sadducean world.

Let it not be inferred that the attitude of Dr. Austin respecting this gospel is in any way new or untried. Long before a fantastic conference in bilgewater alarm howled him from the church he had been giving these inspired truths to the world in various ways. Dr. Austin is a ripe Spiritualist, ergo a devout Christian.

#### A MATTER OF DISCRIMINATION.

Editor Light of Truth: Do I understand that you uphold and defend the miserable swindlers who go about the country from city to city advertising in the newspapers in the most outlandish style that they are the only mediums in the world, and can find anything from a hairpin to a gold mine, and a hundred and one silly claims they make to swindle the public? If you do I don't want your paper any longer.

MAUD S., Fargo, N. D.

No Maudie, we do not defend nor countenance the tribe you refer to. They are very naughty persons. Learn to discriminate, Maudie, and come again.

Accurately and strictly speaking, there is no foundation in Nature, or in natural law, why a set of words on parchment should convey the dominion of land.—Sir William Blackstone.

The great law commentator never uttered a more telling rebuke upon the conquest, strategy and cunning by which the race has become bonded than is contained in the words above quoted. No grant, no sale, no conveyance that can issue from the authority of man can give any person a just title to any part of the material universe. Property begins and ends with human production. Human production did not produce land, ergo the land is not private property.

"Le Figaro," one of the most powerful of Parisian newspapers, of July 10th, contains an interview with Camille Flammarion in which he utterly denies the reports in American newspapers that he has repudiated spirit communion. The Light of Truth is inclined to the belief that the "Le Figaro" interview is correct. Meantime we await further developments. It is another instance of the unreliability of newspapers where anything connected with Spiritualism is set forth.

#### POINTS.

Let not thy tongue betray thy charity.

Beware of the man who praises everything.

It is a better virtue to bestow than to entreat.

Rev. Dr. Austin will lecture at Lily Dale camp, Aug. 25 and 27.

"Some mediums cheat." Quite possible. Some people cheat who are not mediums.

Mrs Piper's chief effort appears to be to wake up the scientific Rip Van Winkles and some of them don't even know when they are called.

We have in mind a political system wherein the offices get more out of the men than the men get out of the offices. But this is a mere action of the mind—nothing practical about it, as yet.

Dr. John W. Hodge says that the old scheme of diagnosing chicken pox as smallpox, as a pretext for enforcing vaccination upon ignorant people, "is about played out and should be stopped." Good for you, doctor, "hit 'em agin."

A treatment highly recommended by a scientific magazine for poisoning from ivy is to wet a slice of bread and water, dust it with common washing soda and apply to the eruption, keeping the bread wet from the outside. Half an hour of this treatment is said to be a sure cure.

James Ware Bradbury, of Maine, who has just celebrated his ninety-seventh birthday, is the oldest surviving ex-senator of the United States. His practice of law extended over a period of 72 years. For a part of his senatorial term the late vice president Hannibal Hamlin was his colleague. He is a Spiritualist.

Which of these two editors serves his readers best, he who merely reflects their opinions, or he who presents views of subjects and questions upon which they either have no opinions or know nothing about? In other words, is it better to conserve opinion and belief than to create new channels for thought, project and expedience?

Don't forget that the other man has a right to his opinion. Liberality of thought is composed of these differences. It is well to combat what we consider erroneous opinion, but to be intolerant of it is persecution. The only way we learn anything is by contrast. If all men thought alike intellectual energy would zeroize itself and we would become a race of inanimate shells.

A well known medium, now in the shadows of persecution and misunderstanding, writes: "How fortunate for Mrs. Piper that she has dealt with only the cultured. That class of investigators always appreciate what we give them, but it is dreadful when our lot falls among the illiterate as well. While we strive to elevate them they would destroy us. My lot seems to be to deal with all classes of humanity, and I try to be patient, and feel that the angel world so desires it, else it would not be."

The man who knows the law and obeys it, builds his world, a world just as large, just as intelligible, as his ability to interpret it. He takes nothing in this building that was not in somebody else's world before he began. There is nothing new. The law is no respecter of persons. Man's laws alone are imperfect. The laws of nature are the decrees of the Infinite. There is written in them no deviation, no shadow of turning. Change and transformation go on, but the wholeness and completeness of the law never varies. Know, then, the law. Conform to it, O man.

As a stream filled with pollution will purify itself if left to pursue its course, so the natural tendency of human nature is to cleanse itself of moral and physical disease. Given opportunity to produce and enjoy the fruits of his labor man necessarily moves away from artificial restrictions and lives as nature intended. It is the barriers thrown across the tendencies of their nature which make men lawless, combative and rebellious. The great masses of men require no law or statute. They are amenable to virtue, integrity and the responsibility placed upon them. Restrictions and punishments are ordered for those who will not or can not obey the unwritten law of good conduct—these are in the minority and largely the victims of their surroundings, and while society in the main is not wholly responsible for them, it must bear the brunt of their offending until it stops the obstructions thrown in their pathway by conscienceless individuals who inherit or acquire their power to produce and foster the criminal and otherwise diseased portions of society.

The legal status of the two state associations of Spiritualists of Illinois is to be determined by the courts, the hearing to take place in October. The complainant association has filed a petition in the court setting forth that an association of persons not entitled to the use of the name Illinois State Spiritualist association, under which name the complainant association was chartered, has been formed and is operating under the name of the Illinois State Spiritualists' association, to the great detriment and confusion of the petitioners, who pray for an injunction restraining the defendant association from using that name.

The officers of the complainant association are G. B. Warne, James Freeman, Ella M. Johnson, E. A. Rice, Hiram Eddy, Orrin Merritt, M. W. Packard. The defendant association is officered as follows: D. Stearns White, David Gilmore, Charles Howell, E. N. Gear, G. V. Cordingly, Mrs. M. J. Connors, J. W. Smith, James Allingham, W. T. Parker, E. E. Jackman and Mabel Aber Jackman.

Martha P. Hughes-Cannon, a polygamous wife of A. M. Cannon, president of the Mormon church, has a way of saying odd things. One of her favorite sayings is that a woman who is one of four wives is only a quarter as much of a slave as a woman who has a husband all to herself. Besides, she says, a quarter of the time is enough for any woman to be bothered with a husband hanging around. She was born in Wales, her parents coming to this country and joining the Mormons when she was a child. The Edmunds anti-polygamy law of 1890 is openly defied by Salt Lake saints. High Mormon church officials are living with several wives, utterly regardless of the solemn pledges under which they were received into the citizenship of the Union.

Cannon, the president of the church, pleaded guilty of polygamy and was fined one hundred dollars a week or two ago.

"Ten Presbyterian churches on Manhattan island pastorless, or run down, or torn by internal strife," is the picture the New York presbytery holds up for Professor McGiffert to look at, the while it beseeches him to leave the church and save the presbytery from another heresy trial and more dissension. But McGiffert wants to stay and teach the thorn in the side of the presbytery how to prick. McGiffert is real mean.



## DEPARTMENT OF

## PSYCHICAL PHENOMENA.

## Personal Experiences Proving Spirit Return

JOHN PIERPONT AND THEODORE PARKER—INSTRUCTIVE EXPERIENCES.

By G. B. Stebins.

I visited John Pierpont at his home in West Medford, Mass., May 23, 1861, and often met him in Washington, D. C., in the last years of his life on earth—a gifted and graceful man, beautiful in person at over 80 years in age.

In his library at Medford he told of visiting a psychic, a girl 17 years old, and of her describing his sister Elizabeth, who passed on 30 years before, as her spirit form stood by him, and was recognized and named, from her description and by other satisfactory tests, but of whose existence the psychic never knew. This in Buffalo, N. Y., in June, 1859.

Visiting J. V. Mansfield in Boston, May 4, 1861, he had a letter, through him, from that sister, whom Mansfield never heard of, nor of the Buffalo visit.

The letter told of his doubts as to what occurred in Buffalo, assured him it was a real spirit visit, and closed as follows:

"Dear Elizabeth is ever grateful to you for your course toward her. It was her salvation. You are doing your work, Brother John. Go where duty calls you, irrespective of what the world may say, or think, or do. Your sister,  
ELIZABETH."

The "Dear Elizabeth" was an orphan child of his sister, whom he took as a daughter, and who passed away in his arms, of consumption, some 18 years before. At first he did not think of her, as the letter, or message, through Mansfield, in which she was named, came in reply to no request or expectation.

His sister's message, "Go where duty calls," was timely and helpful, as he was without a parish, his reputation as lecturer and poet suffering, and his Unitarian brethren making the air chilly to a brave Spiritualist. These troubles grew less; his genius and the beauty of his life softened prejudice. His last days were serene and peaceful; the "light within" was steady and sure, the light from the spirit world pure and inspiring.

## FROM PARKER IN THE SPIRIT WORLD.

Mr. Pierpont wrote a letter to Theodore Parker July 16, 1860, put it in an envelope with waxed seals stamped J. P., and sent it to Mr. Mansfield in Boston.

This he showed me, still sealed, but he read us a copy of it, which he kept for needed use. Going to Boston a few weeks after, he sat down with Mansfield, who put one hand on the sealed letter, holding Pierpont's hand with the other. After 15 minutes' quiet waiting and talking, Mansfield wrote an answer, both still sealed as at first, and the answer Mr. Pierpont gave me to read. It was a reply to the letter in the sealed envelope and to the open copy of that letter which I had just read.

The reply was right, facts and persons given in it correct.

Mayo, Burtol and Frothingham were named, both in letter and answer, and

their sermons on Parker mentioned; the reply gave all needed facts to verify what they did as Unitarian ministers. It was signed "Theo. Parker," and a postscript was like his handwriting.

With A. E. Laing, of New York, whom I knew, Mr. Pierpont visited Mrs. Hoyt, a stranger and a psychic, who wrote the following message to him:

"My Brother—The world is full of signs and tests of spirit power, and we will not allow you to question that which meets your outer and inner vision at every turn, for you know the flower-lip speaks it and the leaf-tongue proclaims it.

"I have passed away, yet the grave does not confine me, I am where I see more to do, and under far more favorable circumstances than when my soul was obliged to carry the burthen of my body.

"Not that I despise the tenement, God forbid, for I parted with it as friends well tried bid each other final adieu.

"I am carrying out my intentions, and urging with good faith that freedom in Christ Jesus which shall render man the worthy companion of the angels. \* \* \* Here I see no eye watching with distrust or envy, no cold reserve or formalities which chill the heart's warm outgushing; \* \* \* but, by the light which surrounds all here gathered, I see man in all his nobleness and simplicity.

"Would that more could come in possession of this spiritual sight, which must inevitably raise the fallen, while, as a self-adjusting principle, it must make man his own highest judge and saviour, God being within. It is not new, but the old revived and relieved of all superfluous garniture which education has heaped upon it. With kindness ever,  
T. P."

Not knowing who that signature meant, he thought it a mistake, when the psychic again signed "T. P." emphatically. On going home Mrs. Pierpont said, "It is Theodore Parker."

Such experiences of such gifted men, verifying the great fact of spirit presence, and illustrating the divine and natural reasonableness of a spiritual philosophy of life and immortality, to which that fact leads, are full of value and interest.

Theodore Parker was not a public advocate of Spiritualism in his life on earth. He was overtasked by his great work for the chattel slave, for the uplifting of woman and for other needed reforms, and by his great work as a preacher of a natural religion, free but reverent. But he did not ignore or depreciate the great movement; seeing its human foibles, he saw, too, its spiritual greatness and foretold the conquering power of its central truths.

This I knew from his own lips as well as from others.

The heavenly vision of which Frothingham tells (Life of Parker) of the old man appearing by the side of the lad on the quiet path across the field to the school house, giving him wise advice, and vanishing as they drew near the highway, he often told to his friends.

John Pierpont, wife and I last met on a street corner in Washington on a bright summer morning waiting for a

street car. Tall, erect, the peach bloom on his cheeks and the glory of his snow-white hair, his reward for a pure life.

His car coming, he gave us a gracious parting salute, and left that night for Providence, R. I., where his last public duty was to preside at a national convention of Spiritualists. Soon after he graduated into the celestial life.

## TEMPTED—ONE OF MANY.

Editor Light of Truth—In looking over my last paper I find an article headed thus: "The Light of Truth and the Mediums," and it reminds me of some of my own experiences as a medium.

To say that I was never tempted to fraud in my mediumship would be false; and, too, by just such conditions furnished by the kind of people referred to in the aforementioned article.

I think it was some time during 1888 I found myself in Battle Creek, Mich., and financially in close circumstances as most mediums generally are. In my visits among the Spiritualists I found an old lady, nearly 60, who had parted with some \$15 or more to some pretender who was going to develop her in a short time as a trance-inspirational speaker.

She wanted a sitting with me and so I told her my terms for such as she wanted would be five cents each for sealed questions satisfactorily answered. She wrote five questions and, carefully folding them, placed them on a table where they remained until the seance was over, which lasted over one hour. Well do I remember one of those questions, "Will I become a trance speaker in two weeks?" and well do I remember the reply my guide wrote out for her with my own hand, "No, never!"

As she read the answers, her face grew dark with disappointment and her manner dropped below zero as she handed me 15 cents with, "I don't want any more. There are only three of my questions satisfactorily answered, and I am disappointed throughout."

You can imagine how disappointed I was, too; and when she showed me the door I left the house heartsore, and bearing as heavy a load as ever was placed upon a mortal mind to bear.

A little way up and across the street I hastened, and there to a sister medium, although then a stranger, I related my sad experience.

"Never mind it, my brother; she is a queer woman at times, and remember, as it was said by the master, 'They know not what they do,' is truly illustrated in your present experience."

As time wore on I found it all true; and the woman who wanted to become a "trance speaker" in two weeks became afterward one of my dearest friends. How often have I chided with my guides, "Why didn't you tell them something else; but no! you have placed me, the one who has to bear all blame, in a position to procure their ill will, when a little flattery would have saved me all this!"

But I have learned since that it was better so, for one true friend gained by the truth is far better than a thousand uncertain ones gained by flattery. As far as I know, she is not a trance speaker yet, but I trust the truth has made her a free woman by bringing peace and harmony into her life. This is only one case of a hundred or more in my experiences during the past fourteen years of mediumship.

My phases have been, and are now at times, both physical and mental, and I am still finding any amount of people who do not and will not comply with conditions necessary for the exercise of such gifts; but they must learn, the

same as others, if the truth they ever expect to find in Spiritualism. Long may the Light of Truth shine forth to light the pathway and inspire the minds of all searchers for true knowledge.

Well, my Brother, am I writing too much? But just a few words more and then I am done. Truth needs no defender, but the defenders sometimes do; and I am glad that we have at least one publication that has not become so Protestant that none but the "Four Hundred" can be heard.

I am so tired of "an earnest protest" and the general bickerings of so-called Spiritualists. Let us live "A new commandment I give unto you, that ye love one another," and our Spiritual press will then be devoted more to true Spiritualism, instead of faultfinding and personal bickerings, which are now a disgrace to our beloved cause.

One word now about the S. & M. H. Society. We have eleven regular and twenty-three contributing members, and in the near future we expect to issue a pretty little certificate of membership to all who assist us in making this home a universal success.

There is to be an exchange added, which will be fully explained in the near future, also a School of Occult Science. This Occult Science University has already issued diploma-certificates in which the degree of O. S. is conferred upon all students; and in the near future we hope to be able to make our debut with a full corps of competent teachers.

Dr. O. K. Carr of this city is president of this school at present, and we aim to practically answer the oft-repeated question: "What has Spiritualism done for the world."

More anon. Yours for truth,  
C. T. H. BENTON,  
Corresponding Secretary the Spiritualists and Mediums Home Society,  
3310½ Rhodes avenue, Chicago, Ill.

## IN THE HEREAFTER.

Whatever mystery there may be concerning the life which believers in Christ shall live in heaven, we may be sure, at least, that they will carry with them all that is true and divine of their earthly life. The character formed here they will retain through death. The capacity they have gained by the use of their powers they will have for the beginning of their activity in the new life.

So heaven will be a far more natural place than we imagine it will be. It will not be greatly unlike the ideal life of earth. We probably shall be surprised when we meet one another to find how little we have changed. The old tenderness will not be missing. We shall recognize our friends by some little gentle ways they used to have here, or by some familiar thoughtfulness which was never wanting in them. The friendships we began here and had not time to cultivate we shall have opportunity there to renew and carry on through immortal years.

Even at the best, human friendships only begin in this life; in heaven they will reach their best and holiest possibilities. There are lives which only touch each other in this world, and then separate, going their different ways, like ships which pass in the night. There will be time enough in heaven for any such faintest beginnings of friendship to be wrought out in beauty.—The Central Methodist.

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Dictated by Spirits.

Exalted Sentiment Whispered in Mrs. Behenna's Ears.

Famous Miniature Painter Acknowledges Her High Order of Mediumship.

(From the St. Louis Republic.)

Poems whispered in her ears by invisible spirits—that is the claim made by Mrs. Kathleen A. Behenna, who has turned her attention from miniature painting to study of things occult.

She has spent much time in meditation upon the all-important problem of the nature of the relationship existing between the seen and the unseen worlds, with the result that she professes to be conversant with the conditions of the spirit as well as the earth plane. In other words, Mrs. Behenna has apparently developed her spiritual sight and hearing equally with the physical faculties, and is thereby able to receive communications from people living in the next world as well as in this.

In doing this Mrs. Behenna, it is asserted, has been made the recipient of some startling things in the way of revelation and inspirational work. She has, she says, been shown by her guiding intelligence, who calls himself Helois, that the things which she had formerly valued and had worked long, weary years to obtain all go as naught unless, indeed, they serve but one end—namely, that of unselfish living and the development of the higher or spiritual nature.

Mrs. Behenna has received clairaudiently, she says, poems of the most exalted sentiments and high purpose, also a prose work entitled, "The King Cometh." "The King Cometh" is a work of some length and breathes the same high moral aim as that which characterizes the poems. "Helois, a Fragment of the Past," the first poem Mrs. Behenna received in this way, was published in London about two years ago and was enthusiastically received by the few who recognized the high source from which it came. The following stanza, from canto the third, serves to illustrate the plane of thought from which Mrs. Behenna's inspiration springs:

When next I woke upon this dreary earth  
God gave to me the gift of happy birth,  
And steeped my soul in Lethan waters sweet,  
Which rose and sank and rippled round  
my feet.  
My tired eyes, which had such sad sights seen,  
He softly closed, and laid a kiss, I ween,  
Upon these heavy lidded gates of sight  
Which hid my shattered soul from garish light,  
And peace was mine, though blind in this  
new birth.

Mrs. Behenna claims that Helois, the force from which she receives her inspiration, has commanded her to lay aside the brush and to devote her life to the work of proving by word and pen man's divine origin. To convince herself that she is worthy to be used by the higher powers to such an end, and that there can be no mistake about the nature of the mission for which she believes she has been chosen, Mrs. Behenna has submitted herself to psychic experiment under test conditions before eminent psychic authorities in London, among them being Mr. Meyer, the president of the Society of Psychical Research, and Mr. Sinnett.

In speaking of the possibility of communication between persons of the two worlds, Mrs. Behenna said:

"I believe that each individual, by right thinking and high inspiration, can create conditions in which communication with disembodied souls is possible, and thus each person can

prove individually that the soul survives the death of the body.

"Furthermore, any one may, by unselfish thought and desire, put oneself in harmony with the Divine Being and its divine laws, and in this way receive inspiration from the divine source. Certain qualities of mind and heart make it easier, perhaps, for some to adapt themselves to this kind of psychological training, which, if persisted in, unlocks the door to the invisible world and proves that dying Hermes spoke the truth when he said:

"Until this day I have been an exile from my true country. I am returning to it. Do not weep for me; I am about to reach the celestial dwelling where each one of you will go in turn. There is God. This life is but a death."

"But," said the superintendent of construction, "how are we, in building this pyramid, to get such enormous masses of stone up to such a height with our somewhat primitive appliances?" "What difference does that make?" replied the immortal Cheops. "Go ahead and do the job, and let future historians invent a method for us."—Puck.

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## FRED P. EVANS,

THE SLATE WRITING PSYCHIC,

Has taken a vacation until September. Due notice will be given in these columns of his return to New York City.

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## CORRESPONDENCE

## THE FIELD AT A GLANCE.

Mr. D. P. Dewey is chairman at Isl- and Lake (Mich.) camp.

Prof. W. F. Peck will be at Mt. Pleasant Park as chairman.

Will C. Hodge has been doing yeoman service at Lake Brady.

Quite a number of Columbus people are preparing to visit Lily Dale.

Tissot, the French painter and author, has declared himself a Spiritualist.

Mr. and Mrs. Harvey Coit of Columbus are enjoying a brief sojourn at Onset Bay.

Dr. Nellie Mosier exercised her remarkable psychic powers at Maple Dell park recently.

Mrs. S. E. Pemberton, a trumpet medium, is reported as giving some satisfactory seances at Frankfort, Ind.

C. E. Winans, Mrs. Effie Moss, Mrs. Gilette and Mrs. Wilcox are at Lily Dale camp as apparitional mediums.

On Aug. 25 and 26 the National Young People's Spiritualist Union will assemble in convention at Onset, Mass.

Frank T. Ripley lectured at Arlington, Neb., last Sunday. He speaks at Murdock, Neb., tomorrow, thence to Ohio.

William E. Bonney will conduct a few meetings in Lincoln, Neb., and can be addressed, Gen. Delivery, Lincoln, Neb.

Mrs. Josephine Ropp of Indianapolis has been doing good work as message medium at the camp near Springfield, Missouri.

The camps thus far reporting indicate a prosperous season. In point of attendance and interest the year has not been eclipsed.

Oscar Edgerly has recently been successfully ministering to the Montrealtites on Spiritualism. He was at Queen City Park, Vt., last week.

Dr. Louis Schlesinger made a flying trip to Ashville, N. C., last week, and astonished the editorial staff of a newspaper with his psychic powers.

W. V. Nicum lectured for the First Spiritual Church of Louisville, Ky., on the 23d ult. A large audience greeted the speaker. He was followed by Dr. McAbey as message medium.

Camp Cassadaga presents a very attractive picture. Nearly all the cottages are occupied. The hotels are filling up, and there is every indication of a good attendance this season.

The Wentworth Association of Spiritualists of Northwestern Ohio closed their 30th annual grove meeting on the 23d ult. Mrs. Marion Carpenter was the speaker and medium. The attendance was very large.

The closing exercises of the Spiritualist Training School at Mantua, O., took place on July 13. Essays, papers, musical selections, addresses and psychical exercises made up a varied and highly interesting program.

At Lake Pleasant, Sunday, July 23, Bradley Newell, A. H. Ballard and Francis B. Woodbury conducted an interesting session. Subject, "Health and Healing." Mr. Newell treated about fifty people. Several received much aid.

Dr. H. C. Andrews has given excellent satisfaction at this place with his lectures and platform tests. Dr. Andrews may be addressed at Mt. Pleasant Park, Clinton, Iowa, until Aug. 18. Then at Jonesboro, Ind.—C. E. Wilson, Stone Bluff, Ind.

A debate was held at Lake Brady

last week between Mrs. M. McCaslin and Judge Underhill. "Resolved, that the human soul is not confined to one earthly embodiment." The lady affirmed, the gentleman denied. Decision in favor of the lady.

Charles V. Warren writes: The great summer resort at the famous mineral springs at Spring Lake, Mich., is booming with visitors from all parts now, and all that is lacking in that place is some good mediums and speakers to make it the most desirable spot in Michigan.

The sixth annual convention of the Michigan State Spiritual association will convene in Lansing August 15, 1899, at Spiritual Temple, Mich. Ave. E. A large delegation is desired. Committee will meet delegates at all incoming trains. By order of the secretary, May F. Ayres.

George W. Kates and wife opened the Grand Ledge, Mich., camp meeting on the 23d ult. Mrs. A. E. Sheets presided as chairman. Mrs. Brown was the rostrum message medium. Mr. Kates' subject was, "The Influence of Spiritualism on the World's Progress." Last Sunday Mrs. G. G. Cooley was the speaker.

The Nebraska camp closed at Lincoln Park, July 25th. It was quite a success for the first effort and much credit is due the promoters. The officers of the Nebraska State Spiritualists' association have done a good work in starting this camp. The time is opportune, and this section of the west is a ripe field for a good camp.

The Temple Heights Spiritualist Corporation will hold its seventeenth annual session at Temple Heights, Northport, Maine, commencing Aug. 12th and closing Aug. 20th. The speakers and mediums comprise the following: Edgar W. Emerson, Harrison D. Barrett, Mrs. Tillie U. Reynolds, Mrs. Ida P. A. Whitlock and J. Frank Baxter.

The Central New York camp is now in session, and will be until Aug. 13th. W. J. Colville will be with us Aug. 3rd and remain one week. G. V. Cordingley will give public tests during the season, and several mediums are now on the grounds. Mrs. S. A. Armstrong is filling the position of chairman with her usual grace and good judgment. She will also lecture for us some time during the season.—Corr.

The School of Psychic Philosophy is holding its meetings every Sunday p. m. at 3 o'clock, on the beautiful grounds purchased for that purpose during the past year. Improvements are being made rapidly—4 cottages already in course of construction. Mrs. M. E. Williams, our president, is staying for the season at Crestwood Cottage, near the school grounds. Our meetings are largely attended by sincere and interested audiences.—Corr.

Memorial services for Robert G. Ingersoll were held at Lake Pleasant July 24th. Miss Elizabeth Bickford, Mr. George Cleveland and Mr. Walter Rollins furnished appropriate music. The temple was decorated with cut flowers and the American flag; upon the desk was the flag over which Col. Ingersoll had delivered several times an oration. Addresses were made by H. A. Budington, who presided; Mrs. Alice Waterhouse, Mrs. T. U. Reynolds, Mrs. Clara Field Conant, J. Milton Young and F. B. Woodbury. By unanimous vote Mr. Woodbury's address was indorsed by the meeting, and voted to forward same to Mrs. Ingersoll and her daughters as the sentiment of Lake Pleasant residents.

"Under the guise of Spiritualism a necromancer by the name of Dr. Alexander Hume, assisted by Kate Hume, gave a performance in the opera house Sunday evening. This won-

derful Hume is a very vulgar specimen of the human specie, as his tirade and jargon before the performance demonstrated. There was not an auditor in the house but what was thoroughly disgusted with his abuse of everybody but himself. He could use the word 'damn' like a river pirate, and if he said fifteen words which, in any way, could be construed to portray the beauty and philosophy of Spiritualism, we failed to detect it. Furthermore, he holds no credentials from any of the various organizations of Spiritualists throughout the country. His performance was good; some of his tricks inexplicable, and, in all probability he may possess some psychic power. He left undone those things he advertised, and did many things not advertised, and the deception in the one instance would certainly imply the same in the other.—The Lancaster (O.) Daily Democrat.

## FOREST HOME CAMP.

The first week of this camp has quadrupled the audiences. Sunday, July 16, was a banner day. Mrs. Georgia Gladys Cooley made a decided sensation, and the best of it is she bears the clear mark of integrity. She impresses every one with her sincerity, and whatever she gives in her line of mediumship we feel is genuine without any admixture of fraud. One test with such unquestioned sincerity and truth in all she gives is worth more than ten thousand that are tainted with dishonesty. An entertainment is planned at Bellaire for Friday evening, July 21, to extend the work among those who do not attend camp. Mrs. Cooley, Mrs. Martin, Miss Fuller and others will participate. Last evening (Wednesday) was devoted to temperance, and was well received by the people. I expect to leave here Monday, the 24th, for home and Lily Dale, where I am booked for Sunday, July 30. All reports of camps thus far heard from show a decided improvement over last year. This Forest Home camp is 188 miles northwest of Grand Rapids, and far enough from all other camps to have a field of its own, and do a great work in this part of the vineyard without affecting the interests of any other association. Miss Cora Fuller entertains us with music, fitly chosen, and sweet with high sentiment and spirituality. She remains to the close.—Lyman C. Howe.

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## RINGING WORDS OF TRUTH.

Editor Light of Truth — From the days of Job until within the last half-century mankind have been continually asking the question, "If a man die, shall he live again?" Without being able to give a satisfactory answer, men in all ages have philosophized, reasoned and theorized. Yet, with all this, the question has remained unanswered from the day Job asked it until an answer came with evidence that established the fact beyond all doubt. Spiritualism has demonstrated to us through the tiny raps where we are enabled to see and converse with spirits. Knowing them to be our earth father, mother, brother sister and child. They have told us that there is no death, that what we call death is but transition, that they still exist as actually as when in earth life. They have told us of a never-ending life, which is but the continuation of this life without its environments. That there we can attain to higher and higher degrees of knowledge, wisdom and happiness. That this life is but the primary or preparatory department of an eternal life, and as we improve this life so will we enter the eternal life. They have demonstrated to us, that our status in the future life depends upon ourselves, that as we sow so shall we reap; that neither man nor God can atone for our wrong doing; that we are here responsible for our individual actions; that we carry our individuality with us to the spirit world; that our individual acts in earth life make or mar our spirit life. They have eradicated from our minds the fear of an angry God, a wicked Devil, and an endless Hell. They have taught us of the fatherhood of God and the brotherhood of man. Spiritualism is the only religion that satisfies the longings of the human mind. The loving Father has implanted in every human mind a longing for immortality, and they have been groping in darkness from the days of Job until the tiny raps were heard at Hydesville, unable to answer the question, "If a man die, shall he live again?" But thanks to the all-loving Father, the question has been answered by messengers from the spirit world, saying there is no death but an eternal progressive life satisfying that longing of the human soul. What an incentive for us to make this earth life as good as we possibly can, that we may be better prepared to enter the higher life. Then let us Spiritualists cultivate harmony instead of dissensions. Let us have a broader charity for our mediums, instead of trying to discredit them and their works. Let us exercise that broad liberality and charity that the great teacher did when his disciples complained to him of certain parties that were casting out devils in His name. His reply to their request to call down fire from heaven was "Let them alone; if their works be of the Devil they will come to naught." But it does seem to me that some who claim to be Spiritualists are following directly the opposite course from that which the great Teacher bade His disciples to follow. They seem bent and determined to drive them from the phenomena phases of Spiritualism, the basic truth of Spiritualism. Not content in trying to destroy their usefulness as public physical mediums, they pursue them into their private life in order to smirch their characters. This to me is not the fruit of Spiritualism. It is the same spirit that has actuated the church from the days of Constantine to the present day. "Burn the witches, kill the heretics; they have gifts and knowledge that we do not possess; they must, therefore, be suppressed." They, like the church, wish

to get a corner on Spiritualism, establish a trust, build up a monopoly, and say to the world that no medium is genuine unless he or she bears their sign manual. If that shall ever come, which the heavenly Father forbid, the clergy and church will step forward and claim that they have always taught the doctrine of inspiration and spiritual communion. That their priests are all inspired men, having direct communion with the spirit world. It is the physical phenomena that we as Spiritualists are receiving that is disturbing the church and clergy. And when so-called spiritual papers denounce our phenomenal mediums they are playing into the hands of the church and clergy. How much better would it be for Spiritualism if these persons and papers would uphold the hands of our mediums instead of trying to bring them into disrepute. If they are not satisfied with the work of mediums, say with Christ: "Let them alone; if their works be of the Devil they will come to naught."

We are having meetings every Sabbath evening at Masonic hall, North Clark street, at which Mrs. Mabel A. Jackman officiates, giving from 30 to 40 messages every evening and never failing in one single instance of giving correct tests. Dr. Blackmore gives us fine lectures, edifying and instructive. Dr. Howell also gives a lecture every Sunday evening. His lectures are instructive and entertaining.

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### THE CHILDREN'S HOUR.

(Published by request.)

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupation  
That is known as the Children's Hour.

I hear in the chamber above me  
The patter of little feet;  
The sound of a door that is opened,  
And voices soft and sweet.

From my study I see in the lamplight  
Descending the broad hall stair,  
Grave Alice and laughing Allegra,  
And Edith with golden hair.

A whisper, and then a silence;  
Yet I know by their merry eyes  
They are plotting and planning together  
To take me by surprise.

A sudden rush from the stairway,  
A sudden raid from the hall;  
By three doors left unguarded,  
They enter my castle wall!

They climb up into my turret  
O'er the arms and back of my chair;  
If I try to escape they surround me,  
They seem to be everywhere.

They almost devour me with kisses,  
Their arms about me entwine,  
Till I think of the Bishop of Bingen  
In his mouse tower on the Rhine!

Do you think, O blue-eyed banditti,  
Because you have scaled the wall,  
Such an old mustache as I am  
Is not a match for you all?

I have you fast in my fortress,  
And will not let you depart,  
But put you down into the dungeon  
In the round tower of my heart.

And there will I keep you forever—  
Yes, forever, and a day;  
Till the walls shall crumble to ruin  
And moulder in dust away.

—Longfellow.

### "ONLY A GIRL."

By May Hedrick.

(Concluded.)

"I hope, my son," said Mrs. Haize, "that some day you will find out your sister's value. Other boys would give all they possessed for a sister."

"Well, they are all welcome to as many sisters as they like, but girls," he continued, with a scornful emphasis on the word girls, "are all bores."

"Give me your promise, George, that you will say nothing more about these fish. Of course, it was wrong of Beryl to do that, but, George, I have noticed that you have teased your sister unmercifully, and although you may like to tease, others do not like being your victim, and you must think of others as well as of yourself."

"I'll not say anything about it," answered the boy, "but I'll let her feel it, though."

That evening after Beryl had gone to bed she lay thinking. "It's too bad, too bad," she said to herself. "I did so want George to think well of me. I wanted him to think me brave and now he won't even speak to me. After I have waited, longed, planned and hoped for his vacation, too, it's too bad. It was mean of me to throw his fish in the river again, but then I was so angry." A pause. "There he comes upstairs now. I'll run in and speak to him; maybe he isn't angry." She stole

out of bed and, barefooted, stepped across the hall and tapped upon her brother's door.

"George," she called softly, and receiving no answer, she walked in.

"Well," he asked, looking up and seeing whom it was, added, "what do you want?"

"I am sorry I threw the fish into the river again, and I want you to forgive me, George," she said sweetly.

"Never," responded George. It would never do to forgive her at once," he thought.

Beryl went over and knelt beside his chair.

"George—"

No answer.

"George—"

He tried to repress a smile.

"George, won't you please forgive me?" she asked piteously.

"It was a mean trick," he answered.

"Yes," jumping up and throwing her arms around his neck, "I know it was, but only say you forgive me and I'll be ever so good."

George noticed her bare feet.

"Go to bed," Berry, you'll take cold."

"Do you forgive, George?"

"Yes, yes, go to bed."

A hearty kiss was placed upon his cheek. Beryl ran to the door, then back again, kissed him and glided from the room. She was soon in bed dreaming happy dreams.

"Berry is awful sweet," George said, after she had left him, "so kittenish, then that's the way with girls."

"Mamma," said George, a week later, "may we go in swimming today?" Then seeing his mother hesitate, he continued, "do, dear mamma, for I only have three more days yet and I'll not have the chance for a long time, you know again." "Do, please, mamma, let us go," chimed in Beryl more for George's sake than for her own. Mrs. Haize consented and the two children were soon arrayed in bathing suits, hurrying toward the river. Both George and Beryl were excellent swimmers, and it was not long before the two children were swimming about in the cool, refreshing water.

"Come further out, Berry," called George.

"No, George, I'm deep enough," she answered.

"Oh, come on out further," he cried, George was about two yards further out.

"No, George," answered Beryl, resolutely, "I am as deep now as I ever was before and I don't care to risk any deeper now."

"Oh," he cried, scornfully, "girls are always cowards—can't do a thing with 'em."

Beryl remained where she was. "You can come out further than you are," persisted George. "One can't have any fun at all unless he is in deep water, but then that is just the way with girls, they are just about as stubborn as mules."

"I think I shall go back home," thought Beryl, "for if I stay I'll say something and we'll quarrel, and I'd never, never forgive myself. He will only be here three more days"—with a sob—"and I must make them as pleas-

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ant as possible. No, I'd never forgive myself if we quarreled." Beryl swam towards the shore and just as she was about to step upon the land she heard a faint cry of "Help! help!" She turned around and saw her brother, her darling brother, struggling. He had gone out beyond his depth and the rapid current was carrying him along. In a second she was swimming towards him when lo, he sank. "Oh, God, help me to save him," she passionately cried. By the time George arose to the surface of the water his brave sister was near enough to grab his arm and the last thing he remembered was, "Keep up a little longer, George, a boat is coming." Some fishermen fortunately happened to be near and came with their boat. They could not, however, have reached him in time to save him had not Beryl helped him until the boat could be rowed over and thus Beryl or "only a girl" had rescued him from a watery grave. When George regained his consciousness he was at home in his own white bed, with his mother's and brave little sister's sweet faces bending over him. He recollected all at once how he was struggling in the water, then down, down he went, and then when hope had all vanished a firm little hand was laid upon his arm and a sweet, gentle voice saying, "Keep up a little longer, George, a boat is coming." Brushing a bright tear from his blue eyes he said, "Berry, my own brave little Berry, you have saved my life."

"Hush, George," she answered, "don't talk now, wait till after a while."

During George's convalescence he had plenty of time for reflection. He remembered his mother's words, but little did he think then how soon he would find out his sister's value. "She was wiser than I," he said to himself, "for she stayed where it was safe and I tried to bring her into danger. She was more sensible than I. However, never again will I call a girl a coward, and this will be something to tell the boys at school next week. My own dear little Berry, she has saved my life, even if she was 'only a girl.'"

We should like to become better acquainted with the bright little cousin who has favored us with so well written a story. The latch string is always out, May. Come again, please.

Newton, Iowa, July 16, 1899.

Dear Aunt Rose: Here I come again! As I told you, I am a girl of 13 years. I am living with grandma and I am developing mediumship and am getting along nicely. My guides take me to the spirit world, and I have seen my spirit home there, and oh, such nice things! Dear Aunt Rose, how can people talk bad about Spiritualism? I surely think it a good cause. I have six Indian guides; the first is Wato, the second is Wahase, and Wa and Snow Drop and Red Fox and White Buffalo, and they are developing me as a healer. I am so clairvoyant I can see under or in the ground. I can see the beginning and the end of a person's life. I can tell them how long they will live. In 25 years I will go to my beautiful spirit home. Through my controls I sing such lovely songs. I have one control that makes speeches. I have helped two spirits out of their troubles, so now they are happy, and the dear ones on the other side tell me what to do.

My grandma takes the Light of Truth and I am so thankful to you, dear Aunt Rose, for publishing our letters. Oh! how I wish there would some good lecturer come to our town. We have quite a good many Spiritualists here. Now Aunt Rose I will close, and I hope to meet you over the river so bright, among the angels of light.

MILDRED BATY.

We are glad to know that you are progressing so finely with your mediumship. Will you not tell us of some of the nice things you see in your spiritual visions? People who talk "bad" about Spiritualism are quite sure to be those who know little or nothing of its teachings.

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ways weighs in exact proportion to their knowledge.

Minneapolis, Minn., July 17, 1899.

Dear Aunt Rose: My mamma takes the Light of Truth and I like to look over the children's page and read the letters written to you. I am 10 years old, and papa is the inventor of the spirit-speaking dial, which I think you have heard of. My sister, whose name is Margaret, passed away to the higher life May 12, 1899, and as I am a little medium I have seen her three or four times. I think you are very kind to put children's letters in the Light of Truth, dear Aunt Rose, and I hope that when you get my letter you will answer it, too. Mamma and papa are real strong Spiritualists, and my brothers and sisters are all mediums.

I guess I will close for this time. Hoping to hear from you soon, and with best regards from every one in our family, I remain, your affectionate little niece,

ANNIE EVA DEMPSY.

1402 Vine Place.

Yes, Aunt Rose has heard of the spirit-speaking dial, although she has never seen one. How grand it is that you can still see your sister, and what nice times you and yours must have in the home circle.

How many brothers and sisters have you and what are their special phases of mediumship? You must have good teachers, Annie, your letter was written so neatly.

### SPEAK WITH A SWEETENED TONGUE.

If anything unkind you hear,  
Do not, I pray you, it repeat,  
When you that some one chance to meet;  
For such news has a leaden way  
Of clouding o'er a summer day.

But if you something pleasant hear,  
About some one you know, my dear,  
Make haste, to make great haste 'twere well  
To her or him the same to tell;  
For such news has a golden way  
Of lighting up a cloudy day.

A three-year-old girl was taught to close here evening prayer, during the temporary absence of her father, with "and please watch over my papa." It sounded very sweet, but the mother's amusement may be imagined when she added, "and you better keep an eye on mamma, too."

### STAND FIRM.

"Stand like an anvil" when the strokes  
Of stalwart strength fall thick and fast;  
Storms but more deeply root the oaks,  
Whose brawny arms embrace the blast.

"Stand like an anvil" when the bar  
Lies red and glaring on its breast;  
Duty shall be life's guiding star,  
And conscious innocence its rest.

A small boy on his first appearance in a parish school at Rochester, N. Y., was asked if he knew the Lord's prayer. He replied that he had never heard of it, whereupon an urchin at his side, with a friendly desire to excuse his ignorance, said to the teacher, "Please, ma'am, he's a stranger from Pennsylvania."

### HOE YOUR OWN ROW.

A good many workers  
I've known in my time—  
Some builders of houses,  
Some builders of rhyme;  
And they that were prospered  
Were prospered, I know,  
By the intent and meaning of  
"Hoe your own row."

—Alice Cary.

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## NEWS OF THE WEEK

The remains of R. G. Ingersoll were cremated.

Admiral Dewey expects to be in New York Sept. 30.

Earthquakes and heavy rains are reported from Porto Rico.

A statue of Ben Franklin was presented to Paris by Philadelphians.

New commercial treaty with France causes generally favorable comment.

Reported that the United States offers Canada a free port on the Lynn Canal, Alaska.

Rumors that a big strike on the Cincinnati street railways is to be inaugurated this week.

The Pennsylvania Railroad Co. has built a locomotive that has made 100 miles an hour with ease.

The messenger boys' strike at Cincinnati was a failure. The newsboys' strike there was a success.

General Ulysses Heuriaux, president of the Dominican republic, was assassinated at Moca, Santo Domingo.

Siegel, Cooper & Co. of Chicago have secured a block in Omaha and will put a department store in that city.

Colonel Robert G. Ingersoll died a comparatively poor man. There is, it is said, \$100,000 insurance on his life, that is all.

The Fourth Regiment, O. N. G., was hurried from Columbus to Cleveland to quell riots incident upon the street railway strike.

W. K. Vanderbilt, J. P. Morgan and A. J. Cassitt now absolutely control railroad property amounting in value to \$2,500,000,000.

The American Sugar Refining company employs about 15,000 men, largely Slavs and Poles, at an average wage of 85 cents per day.

The president appointed Elihu Root, corporation lawyer, to be secretary of war. Root defended Tweed at the time of that statesman's fall.

The "whiteman's burden" has not yet reached Poor Lo. Out of a total of 250,000 Indians in the United States, only 58 are reported by the government agent as insane.

Logansport, Ind., has an electric plant costing \$100,048, the receipts from which in 1898 were \$32,119 and expenses \$18,313. It supplies incandescent lights to citizens at 90 cents a year.

Mayor Jones of Toledo has given out a general letter to the public in which he states that he may become an independent candidate for governor of Ohio if he finds the reform movement sufficiently strong.

Kentucky feudists in Clay county broke loose again and a general war is on. Governor Bradley will not interfere, believing that the best way to stop the feuds is to allow the participants to exterminate each other.

An old negro named E. R. Hatchcock, residing in Findlay, O., is rapidly turning white, and only the kinky hair of the negro race betrays his descent. Hatchcock is about 67 years old. Up to five years ago he was as black-skinned as any negro that ever lived.

The American Hay Fever association is the only known society bound together by the ties of disease. Marquette, Mich., is the head center in place of Petoskey, originally selected, and it is said that the fall meeting of the association will see a thousand members in attendance.

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